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A
K E Y
TO THE
FRENCH REVOLUTION;
OR, AN
A C C O U N T
O F
M O D E R N J E S U I T I S M,

TO WHICH IS ADDED,
A N E S S A Y
TO REDUCE THE PRINCIPLES OF

Unity, Indivisibility, Liberty, Equality, Social
Guarantee, and Resistance of Oppression,

Which Philosophers and French Constitutionals have
usurped, corrupted, and misapplied, for the Overthrow of

REVEALED RELIGION,

To their original Biblic State; so as to render them cor-
respondent with the essential Points of Christianity, the
British Constitution, and that real and genuine Liberty,
intended by his Majesty's Declaration of the 29th of
October, 1793.

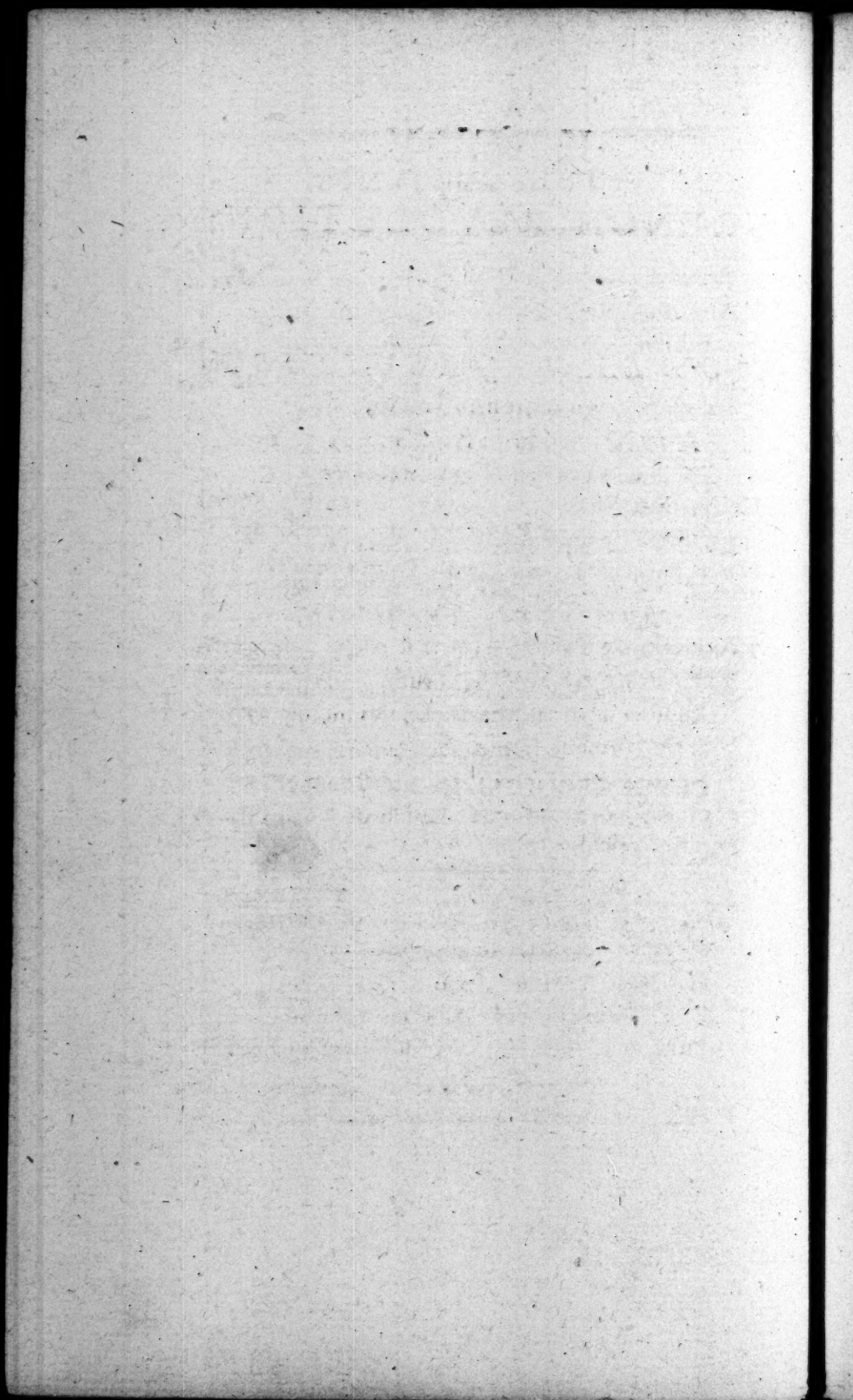
TOGETHER WITH
CHRONOLOGICAL IMPROVEMENTS
Of all the Sacred Numbers contained in the Prophet Daniel
and the Revelation of St. John.

By CHRISTOPHER FREDERICK TRIEBNER,
Minister of the German Lutheran Church, in Little St. Helen's.

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ERRATA.

Page. Line.

- iv—read oecumenical for oeconomical.
- xii—30 read for ever for for ower.
- xiii—24 leave out the 1290 and.
- xiv—20 transpose though they to line 22 after the word demonstration.
- 17—33 read as for and.
- 29—5 read punishing for punishing.
- 9 read Curiae Romanae for Cunaë Romana.
- 59—24 read unto for upon.
- 60—14 read them for him.
- 64—19 insert, and the sacraments.
- 66—25 read not until for no sooner till.
- 68—28 read appeasing for appeasement.
- 80—23 read than for as.
- 63—10 read preservation for preservation.
- 84—10 read nature for nature.
- 88—9 read rescue for risque.
- 91—2 read 18 for 10.
- 95—4 read indefeasible for indefeasible.
- 103—1 read liberal for liberals.
- 112—23 read of rendering for to render.
- 113—7 read Resistance of oppression, with them appears to be nothing less than oppression of truth.
- 118—23 leave out and.
- 129—4 read as after plan.
- 141—5 read 1555 for 1553.
- 144—26 read commissioned him for come from him.
- 150—2 read June for July.
- 152—19 read Moritz for Mortiz.
- 153—23 read Sweden 1521 for 1591.

DEDICATION.

*To the Honourable Society for promoting
Christian Knowledge.*

GENTLEMEN,

THE particular connection in which Divine Providence has placed me, since the year 1768, as your missionary to that part of the persecuted Protestant Saltzburgers who settled at Ebenezer in Georgia, in the year 1732, inspires me with such a degree of confidence as will not permit me to doubt, the dedication of the following sheets to your patronage, will meet with your kind approbation.

The light of the Reformation, which sprung up in the beginning of the sixteenth century, in the heart of Germany, soon after it had obtained its particular establishment in different states of Europe, extended its rays also to the British and Scotch dominions, and blazed forth into a flame during the short but happy reign of king Edward VI. when an unfortunate war, between the emperor Charles V. and the Protestant princes, seemed to threaten its extinction, for several years, in Germany, where it however broke out again with irresistible brightness, and obtained a more universal establishment, on the very point when it seemed totally oppressed in England, during the bloody
reign

reign of queen Mary ; after which, however, by the wonderful succession of queen Elizabeth, it obtained that ascendancy over superstition and Roman oppression, which is peculiar to this country.

The identity of Protestant principles, as they are founded on the immutable word of God, and set forth both in the xxxix articles of the church of England, and in the xxviii articles of the Augsbург confession, has hitherto been almost miraculously preserved in their established independency : and it was the same identity of principles, and a sincere desire of seeing them more universally promoted which induced the original members of the *Society for promoting Christian knowledge* to form themselves into a *voluntary society*, and to act as such, in conjunction with foreign Protestants, for the conversion of the benighted Heathens, in the Danish and British dominions in the East-Indies, &c. since the beginning of this century, which, by the mercy of God, has hitherto not only been preserved but also blessed, to the salvation of thousands at home and abroad.

Blessed be God, that when it is highly lamentable, that very little practice of truth is to be found, now a days, amongst men, and when even the authenticated scriptural theory thereof is much wanted in schools and universities ; powerful means to excite the energetic elasticity of Christianity, have been profusely provided for in this country and
Germany,

Germany, by the distribution of Bibles, and other religious books, the conscientious use of which, I trust, will be endeared by the present universal calamities and rouse the slothful.

The cruel persecutions of Protestants in the archbishoprick of Saltzburgh, since the year 1728, contrary to the real spirit of Christianity, and the express literal sense of the guarantee of the Westphalian treaty, as it excited the compassionate sense of the Protestant states in Germany, and especially of his majesty the then king of Prussia, to give shelter to thousands of the emigrants of that country, has also piously induced this society to solicit his majesty for giving them lands in Georgia, as they themselves have provided the spiritual food, by sending them three Protestant ministers, and at last myself.

My arrival at Eben-Ezer, in the spring of 1769, fell in that unhappy period when the troubles about the stamp act had subsided, in consequence of its repeal, but wild notions of an absolute independency, liberty, equality, and resistance of oppression, supported by metaphysical philosophers, his holiness the pope, France, Spain, Holland, and an armed neutrality, with the sanction they received by the treaty 1783, after a most cruel seven years civil war; and all this in consequence of only an imaginary alarm, occasioned by a trifling tax, imposed upon a deluded people, which had prospered two centuries under the British sceptre, inflicted my mind with so painful an impression and
dismal

dismal prospect, that I, with thousands of others, considered my situation but a little better than hell itself on earth, for near fourteen years.

After a four years exile in barren St. Augustine, and the uncultivated Bahamah islands, I arrived in this country. I beheld the commotions in France and Holland as effects from the same causes, and as symptoms of the same miseries, which millions are now immerfed in, without having but a distant view of a change for the better.

It was therefore not from motives of presumption and pride, but real experience and a sense of duty towards my God who preserved me, and compassion to my fellow creatures, when I, six years ago, took up my feeble pen to make a trial by different publications, for reducing the present dangerous maxims, which I consider as degenerated, usurped and misapplied truth, to their primitive biblic state, with a view that others better qualified and more prospectfully situated than I am, may take the hint to do the same.

Permit me then, gentlemen, also to submit this work to your patronage and support. Your sagacity, gentlemen, will soon discover that, however deficient and different this performance may appear in composition from modern publications, its essentials are fully compatible with the universal designs of the society, who, in their independent scriptural capacity, since almost a century, I have always considered the best qualified to execute the
best

best of plans, which has purity of doctrine and true Christian practice for its object, in all its branches.

A plan which in no period called for exertions more pointed than the present, when, on one side, the most cunning and cruel enemies of God and mankind do not make the total overthrow of the Christian religion any longer a secret, but a public avowal, supported by 800,000 of armed men, by a universal requisition of all men and property, within their claws, by a system of political maxims, which, in their detached unscriptural capacity, are the most familiar, the most pleasing, and therefore the most ensnaring to that corrupt part of human nature which is ever ready to side rather with falsity, under the mask of liberty and plausible truth, than with real and genuine truth, be it ever so interesting for the security of real and permanent happiness; when, on the other side, thanks be to a compassionate and watching Providence, there is a prospect which, however seemingly low and discarded at present, promises the fairest and most extensive success to the Christian cause, in which this country, in conjunction with other Christian powers, under the blessing of the Almighty, may have its share; should a combination, founded on so pure a plan as the society has hitherto pursued, form itself, in so disinterested a manner, for the upholding of truth, of real and genuine liberty, and the security of European states, as his majesty
has

has expressed his views, in his excellent declaration of the 29th of October 1793.

Whatever vain differences amongst Christian nations, parties and denominations, may be, and have been hitherto held up, to the great hurt of the essentials of Christianity, of national independency, of unanimity and comfort, these differences with their partyinterest, be it ever so great, are now universally at stake, and ought to drop. When dogs and wolvesthreaten destruction, sheep must of course unite. And when French or jesuitical Jacobines attempt to impose, as an imprescriptible rule, a system of unity, indivisibility, liberty, equality, security of life and property, social guarantee, and resistance of oppression, Christian nations may, with all the propriety in the world, retort upon them, *that they are already, since near 6000 years, in full possession of such a system*, absolutely independent of prescribing French or any other human authority, which to impose, if needs be, they have a far greater right, by antiquity, by profession, by national oaths, by public treaties, without ever hurting temporal or spiritual interest of any of its espousers, nay, even of its enemies, should the latter be wise to revere its worth in sincerity.

Those who deny that the war is a war of opinion, do not or will not understand neither their own nor the French system. The devil certainly appears in Christ's coat as an angel of light, and it appears plain enough, that the neglect of cultivating

ting the principles of unity, indivisibility, liberty, and equality, social guarantee, and resistance of oppression, in a truly scriptural and Christian like sense, is retaliated upon Christians of all denominations, for their oppressions, dissensions and animosities, and it also appears plainly, that no remedy in the world will be capable to redress the present miseries, but a sincere repentance for such gross aberrations from the real and genuine Christian cause, which, in substance, pleads for truth and love. And as it appears highly probable, from calculations amply stated in this performance, that there are three years and a half to come of such trouble as never have been since nations existed. Dan. xii. 1—7. The alarm is pressing.

I apprehend that that universal shaking and awakening of the nations, so remarkably foretold by the prophets and Christ himself, to be at hand, in which "many that have hitherto slept in a carnal state of worldly security," as it were in the dust of the ground, will arise; "some to everlasting life, and some to shame and everlasting contempt. The time in which God will give reward to his servants, the prophets, and to the saints, and them that fear his name, small and great, and destroy them which destroy the earth." Rev. xi. 18.

May every worthy member of the society be found amongst those, who are bound up in the bundle of the righteous. May there be many of
them

them amongst those that be wise, " who shall shine
 " as the brightness of the firmament, and as they
 " who turn many to righteousness, as the stars for
 " ever and ever."

Whether this work itself is to any such purpose, whether it is explicit enough, whether the cause it refers to is worthy of defence, at a rate with others as it is with me, I must leave to the judgment of the sensible and impartial part of the public, but confiding in the integrity, zeal and patronage of the society for promoting Christian Knowledge, I have the honour to subscribe myself,

GENTLEMEN,

A Member, and Fellow Promoter
 of Christian Knowledge,

Sep. 10th,

1794.

Christopher Frederick Triebner.

PREFACE.

SUCH is the eternal and unconquerable nature of divine truth, and such are the limited efforts of the old serpent, with all its powers of darkness, that the first is not capable to change and deny itself, and the latter is necessitated to usurp the garb of truth, to accomplish its infernal purposes on such, who, by their own free will and the righteous judgments of God, have, and still do reject the love of truth.

The old serpent, after near a 6000 years display of complicated cunningness, by windings and turnings, "by going to and fro, by walking up and down in the earth," and even extending its range to the church and people of God, in the presence of Jehovah, to accuse them, Job i. 6. has at last been obliged to shelter himself below the walls of the New Jerusalem, near Emanuel's ground, where he, under the fairest colour, as an angel of light, would take up his abode for ever, nay, try to creep into God's sanctuary by its gates, were it not that they, though open day and night, are

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guarded

guarded by an eternal decree of Jehovah, that in no wise "shall enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. xxi. 27. "For without are dogs, and forcerers, and whoremongers, and murderers, and idolators, &c." chap. xxii.

15.

It has been the utmost study of the enemies of divine revelation, particularly in this present century, to deny that there is such a thing as a devil, a hell, nay, even that there is a God, a Christ, and a future state of reward and punishment; because, as metaphysicians, they could not find these things in substance, in their abstracted ideas;—as mathematicians, they thought they could do without them;—and as moral philosophers, they contented themselves to move along with their carnal reason and *unerring* senses, on the wild range of the old cunning serpent, who, by a divine right, with the curse of destruction upon his head, had a temporal allowance, to eat as much of the dust of the earth as he could harbour, and to claim as much of its ground as he could cover with his belly. Gen. iii. 14.

Divine truth was out of date with these enemies of God and mankind, but limited as this old serpent has been, since near six thousand years, by the decree of Jehovah Elohim, and the chain of revealed truth, which consists in "real and genuine liberty, in an absolute equality connected with
"distinction,

“ distinction, in security of life, property and
 “ freedom, in social guarantee, for mutual and
 “ eternal interest, and resistance of evil and op-
 “ pression,” he has of late made it a particular point
 of studying this his chain, whose weight he had
 felt so long with grief and sorrow, and, by the just
 permission of his jailor, broke loose upon his own
 children, whom he had prepared by a firm per-
 suasion, “ that there is no other heaven but this
 “ world, or the dust of the ground ; that the only
 “ way to get at and keep it is the use of reason,
 “ the senses, rapine and slaughter ; that liberty is
 “ to do what one pleases, and what pleases others ;
 “ that equality is without distinction ; that security
 “ of life, property and freedom, must be obtained
 “ by removing whatever is in the way to disturb
 “ it ; that social guarantee is a privilege, to be
 “ enjoyed by every one who is willing, and best
 “ qualified to destroy his neighbour ;” and that
 resistance of oppression consists in those laudable
 efforts, to destroy all manner of distinction (this
 profound master piece of divine wisdom, which has
 its basis even in the divine essence of an ever blest-
 ed Three in One).

Thus the old dragon, with a detached, corrupt
 chain of divine truth, runs wild, throughout the
 unguarded regions of a deluded world, and is even
 worshipped by the children of Adam, namely, by
 all, “ whose names are not written in the book of
 “ life, of the Lamb slain from the foundation of

“the world. If any man has an ear, let him hear.” Rev. xiii. 4—9.

Long, great and specious, have been the preparations of the enemies of God, for the present dismal period, which may justly be called the time *of the last wrath*. Dan. xi. 36. chap. xii. 1. Rev. x. 6. chap. xi. 18, 19. chap. xvi. 17—21.

Soon after divine truth had gained its present political ascendancy, by the religious peace establishment, in the year 1555, independent and contrary to the will of the Roman pontiff Paul IV. who, eighty years old, endeavoured to set all Europe on fire with war, on that account; see Peter Paul’s Council of Trent, lib. v. pag. 379. every other artifice and stratagem for the corruption of divine truth, was made use of to bring things in the present loose and woful state.—And it is astonishing to me, that even divines, who pretend to be orthodox, presume to be advocates for the corrupt court of Rome, when it is evident from history, that not only the holy scriptures in general were undermined, nay, prohibited to be read without special licence from the Roman clergy, but even the principle of equality and distinction, as it relates to the divine essence, in the Father, and the Son, and the Holy Ghost, would have been sacrificed by the popes, had it not been for the infallibility of the popes, founded upon the œconomical councils, and those councils on the Bible, which holds this principle.

This principle, proving itself thus necessary, is a capital link in the chain of divine truth, could not be impaired without endangering the papal authority, it ought therefore properly to be attended to, in the present emergencies, when the French oligarchical leaders, first as Atheists and now as Deists, are pleased to make use of it; and as they do it with a determined declaration, to destroy all distinction amongst men, it follows of course, that there shall be none in the Supreme Being, because what is not allowed to be in the effect, cannot be in the cause, and here lies the poison so much encouraged by Deists, Unitarians, Socinians and Neologians, who, all and singular by principle, favour the cause of the French and the Turks, either directly or indirectly, in denying the doctrine of the Blessed Trinity, as it is essential and manifested in the Son of God and the Holy Ghost, according to the holy scriptures, because, if they allow a distinction in the creature, and especially in men, they, as professors of a Supreme Being, who necessarily is the cause of all things, must also allow a distinction in the divine essence; because as Adam, not only in his covenantal capacity, but in his essence, contained the substance of every individual proceeding from him, in a manner known to God alone, so Jesus Christ existed in God from all eternity. And as it is the greatest folly to combat self-evident principles of equality, so is it the greatest malignity and cruelty ever heard of to destroy distinction.

distinctions so closely connected with the principle of equality.—It is depriving men not only of all accidental property, the use of their reason and senses, which cannot but see and reason on the diversity of things so obvious in every individual throughout the universe, but also of the very comfort and peace of the immortal soul, derived from the revealed Deity, and a religion which is inseparably connected with the history of God and man, with their different states and conditions, nay, with the good and bad qualities of friends and foes.

The hypothesis, pursued in the following pages, is to prove, that the present war is *part of a plan projected by the court of Rome and the Jesuits, to bring Protestant countries back either under the papal or mythologian yoke*; which is proved from the Account of Modern Jesuitism, placed in its front, and revered by that cruel decree of the French, to destroy the prisoners of Protestant countries without mercy; that the present system of the French, is fully consistent with the original plan of the old serpent, i. e. the devil, to destroy all revealed religion and Christianity;—that this system is, in fact, usurped and mutilated truth, which originally is not the effect of reason, but of revealed religion, and by usurpation and misapplication, gives energy and colour to the designs of the enemies of God and mankind. That nothing but divine truth, revealed in the holy scriptures, is capable of rectifying the errors of the times, and that divine revelation has

has remarkably pointed out the present epoch, by defining the duration of the oppression of truth by the fourth monarchy, that is the Roman, now Papal.

The representation of Modern Jesuitism, is taken verbatim from Dr. Erskine's translation, in his Sketches and Hints of Church History, published some years before the late troubles in France.

The attempt, made in this treatise, to reduce modern French politics, as they are set forth abstractedly in their constitutions of 1789, 1791, and 1793, to their divine, biblical origin, is humbly submitted to the examination of sound divines of every denomination, (such of Politicians, Socinians and Neologians, not excluded,) who have no ill design to overthrow, with the French, the Christian religion, and are open to conviction; that, real and genuine liberty, equality connected with distinction, security of life, property and freedom, social guarantee and resistance of oppression, are infinitely better stated in the Bible than in these abstracted constitutions, and writings of silly metaphysicians, and distinguished Jesuits. Neither would I be ungrateful for amendments in composition and matter, by even the Critical Reviewers, who have deigned to pass their censure upon my Essay to Counteract and Spiritualize French Modern Politics, which appeared in the Critical Review, for March, 1794. But I should be mightily sorry if these gentlemen should also condemn this publication in the bulk, as they have done
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the former, as being to little purpose, especially after they should have again acknowledged, that the subject is perfectly unintelligible to them; because if so, it would raise in me an invincible doubt, whether these gentlemen are not of one or the other sort of those, whom the saint on the bank of the river, Dan. xii. 5—10. has so remarkably described, saying, “the wicked shall not understand, but they that are wise shall understand.” Nay, as the prophet doth not say, that the wicked did judge what they did not understand, it would oblige me to judge, that these gentlemen, Critical Reviewers, are none of that less pernicious sort, &c. who, by drinking away their understanding, deprive only themselves of knowing something of the signs of the last times, but endeavour to prejudice a work, which, since its publication, in the hands of a few, has neither been quite without effect on one person or the other, to whom it could certainly not have been perfectly unintelligible.

When these gentlemen sneer at my having lost myself in sympathy with my subject, on account of my ignorance of the English idioms, I beg leave to retort upon them that they have either not attended to the notice given by me of a metabasis, which from pag. 18. to pag. 117. turns upon the explanation of four of the most obscure chapters, viz. from the 6th to the 9th of the Revelation, to prove the divine inspiration of the holy scriptures, by coincidence

vidence with indisputable facts; or these gentlemen are afraid to lose themselves, or at least drown their cacoethes in a digression, which, like a subterraneous river, loses sight for a while at one place, and comes out again at another.— It runs indeed a great length, but if the illustration of truth, which consists in proving the agreement of things with themselves, of effects with their causes, of events with prophecies, is, and ought to be the grand purpose of all publications, and especially of criticism, it seems strange to me, that these gentlemen, without giving proof to the contrary, can vilify and condemn a work *to be to little purpose*, because it is full of original discoveries, which I own, I have been too anxious to explore, and may sometimes have forgotten myself, and talked German, instead of English idioms; but as they are necessary for the support of the church of God, and especially Protestantism, of which, we may justly say, it is now drawing its last, and wants to be cheared up by a good draught of refreshing cordials, they, like miracles in the primitive state, ought to be served up in large and square dishes, and as prophecies which can only be developed by history, stand, in spite of criticism, independent of English and German idioms, firm and immoveable.

As I doubt, whether the serving of the church by Biblic truth, is the only purpose of these gentlemen, as it is mine, I wish they may give proof to the public at large, what purpose it is which they have hitherto served by their criticism, carried on

so many years, and whether they, as I, laboured for preventing the disasters of the times, now breaking in upon us, with more than Egyptian darkness, as effects of base criticism, jesuitism, and indifferentism!!!

As a friend has started a question, whether the number 666 is not arbitrarily applied to Daniel's time, times and half a time? I answer, that as it is evident, that the Jewish nation, who, in the Old Testament style, are called the saints of the Most High, were given into the hands of the Romans, no sooner than after 666 years, i. e. from the date of Rome, to Pompey's time, which Daniel, chap. vii. 25. calls a time, distinguished from times, and half a time, the application cannot be arbitrary.

Again, as the 2300 prophetic days, mentioned chap. viii. 13—26. do contain the same matter, and define "the evening of the reign of the little horn, and the morning of divine truth, as being "for many days," I, with other authors, consider them as so many common years;—whose *terminus a quo*, be it the date of Rome, 757 years before Christ, or the date of the vision, 553, leads to the period of the reformation, viz. if the first, the end thereof is the year 1543, twelve years after the Protestant states delivered the Augsbourg confession to Charles V. at the diet of Augsbourg, 1530, and twelve years before its establishment at that place, in the year 1555. And as Luther, in the year 1543, cleansed the doctrine of the Messiah, by writing his books against Jewish falsities, which
alone

alone can be called the cleansing of the sanctuary, there is then a remarkable coincidence between that prophecy ver. 14. and that event: If the latter, viz. the date of vision, 553 years before Christ, the end of these 2300 years, is the year 1747, but as a time, times, and half a time, make 2331, you may add 31 to 1747, it will lead you to the year 1778, when deluded Lewis declared war against Great Britain, in support of modern, mixed maxims, which, also encouraged by the Pope, Spain, an armed neutrality, metaphysical Atheists, Deists, &c. and sanctioned by the treaty of 1783, made in the name of the Blessed Trinity, renders now their establishment, in their scriptural state, absolutely necessary, by Christian powers, which, I suppose, is the design of his majesty's declaration of the 29th of October last.

But as a very extraordinary circumstance, in a discourse with a Jew, led me to a calculation which, in every respect, proves highly beneficial to the cause of Christianity, I could not forbear to set it down in this publication, as it may be seen pag. 129, &c.

The Jews, out of hatred to the name of Jesus, which according to the Old Testament is the same with Joshuah, or, according to Ezra v. 2. and Neh. viii. 17. *Jesuah*, have cut off the two last letters *ah*, and by joining Nazaree to Jesu, which in Hebrew letters נָסַרְיָהּ makes 666, would basely form an argument against the Saviour's name,

blest for ever. But after this abridgement by custom, which is carried by them to such a height, that they have formed out of it their *ימח שמו וקברו*, in English, "may his name and memory perish."† It affords even, in its crucified state, a strong argument *ad hominem*, which leads us not only to the exact time of his miraculous conception at Nazareth, Luke i. 26. but also sanctions scriptural chronology, nay, even confirms the faith of the old Jewish church, that "a thousand years with the Lord, is as a day, and a day, as a thousand years," that this world, made in six days, by the Word, shall rest after 6000 years, Ps. xxxiii. 6. Eph. iii. 9. because if you multiply 666 by the six days, in which God made the world, it will lead you exactly to the year 3996, add the six days of the creation, it coincides with 4002, the time of the birth of Jesus of Nazareth, add three times 666, or 1998, to 4002, it will make full 6000 years. But in case the time of our Lord's conception at Nazareth, and birth at Bethlehem, falls within the years 3996 and 4002, independent of the six years of the creation, and if a difference of a few years be allowed in Usser's chronology, I would not be too positive in asserting the three years and a half to come, but to all appearance, we are in that time of trouble, of which the prophet Daniel has prophesied, and which shall end with the accomplishment of the scattering of the power of the holy people. Dan. xii. 1—7.

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† See Buxtorf's Lex. Chald. page 991, 992.

As the prophet Micah, who prophesied in the reign of Jotham, king of the Jews, (which was in the time when Rome was built by Romulus) that the Jewish nation, who then walked haughtily, (Romish in the Hebrew,) should have a time of evil, out of which they should not draw their necks, chap. ii. 3. and that they should not then walk Romish, it appears that this time of evil draws to its conclusion since the reformation. But as the last vision which Daniel had, 534 years before Christ, which is related in the 12th chapter, contains the last trouble, and speaks again of a time, times, and half a time, that is three times 666 and a half, or 2331 years; deduct 534 from 2331, there remains 1797, consequently there are three and a half years to come. This corresponds with the 1290, 1335, 1260 and 396 days, mentioned Dan. xii. 11, 12. and Rev. xi. 2, 3. chap. ix. 15, &c. The 1290 and 1335 commence from the time of the Jewish war with the Romans, in the year of Christ 66, "when the daily sacrifice was "taken away, and the abomination which maketh "desolate, was set there," see ver. 11. and Matt. xxiv. 15. The 1290 and John's 1260 days, Rev. xi. 2, 3. begin thirty years later, viz. from the date of the Revelation 96, when the apostle was in the island of Patmos, Rev. i. 6. in the reign of Domitian, and close with the year 1356, but a blessing is pronounced for him that waited 1335 years, Dan. xii. 12. which is the year of Christ 1401, the beginning

ring of the fifteenth century, when affairs took a more favourable turn in many respects, add to 1401, 396, which is the time of the four angels, who were ready to hurt the earth, an hour, a month, and a year, but were hindered by the angel from the rising sun, (the light of the reformation,) Rev. vii. 1—3. and comp. with chap. ix 13—21. where it is said, that the four angels were let loose to destroy the third part of men by smoke, fire and brimstone, (gunpowder) these 396 added to 1401, make again exactly 1797 and an hour, consequently there is no arbitrariness in the application.

Thus far Usser's chronology, followed in James's and the family Bible, agrees, according to the plain words of the 11th and 12th verses of Dan. xii. of our Saviour, Matt. xxiv. 15. and the date of the Revelation 96, and all the sacred numbers.

Now submitting these calculations, with the whole performance, to the judgment also of those, who have no grace to believe the gospel, though they, independent of miracles and numerical demonstrations, are only possessed of natural reason and candour, I indulge a hope, that they will acknowledge, what sense, reason, scripture, profane history and daily experience cannot deny, to be true: viz. that the knot of those chronological difficulties, which have always been made use of, as arguments against Christianity, by Atheists, Deists, and antiscriturians, *is not arbitrarily cut, but fairly untied.* First by a fair calculation of the
number

number 666, as it is founded on custom, not only with the Jews, but with most of the western nations, in the blessed name of Jesus of Nazareth. Second, it is found correct, and confirmed by the labours of the greatest authorities; of a Usser, Vitringa, and numberless others; who place the beginning of the seventy weeks of Daniel in the twentieth year of Artaxerxes Longimanus, which I place in the twenty-third of that reign, viz. after the effect of the word *to build Jerusalem*, was accomplished. They all agree that Christ was born between the year 3996 and that of 4002.—These calculations, like miracles, and the gift of tongues to the apostles on the day of Pentecost, are signs to unbelievers; because believers, by doing the will of the Father, learn by experience, that his doctrine is of God, and never wait for wonders and numerical calculations, 1 Cor. xiii. 22. But, as we live in so critical a period, when a blasphemous tongue (Thomas Paine) blasphemes the name of the ever blessed Redeemer, his gospel, and the whole book of divine revelation, and when the antichristian leaders of an unfortunate neighbouring nation attempt to impose a new calendar upon the Christian world; when it is very likely that persecution of the true church of Christ, may put many to an unforeseen trial; such calculations serve not only the common Christian, but also the rational and candid enquirer, to establish and confirm himself in the true faith, founded on the

writings

writings of Moses, the prophets and the apostles, of which Christ Jesus is the chief corner-stone.

What I have advanced, with a single eye for the glory of God, and the good of his church, will, I hope, be found by the candid reader conformable to the word of God, to the most essential point of Christianity, professed by all parties who believe in the only true God, manifested as Father, Son, and Holy Ghost.

Those who imagine, that the rule of Christ, Matt. vii. 12. "whatsoever ye will that men shall do unto you, do it also unto them," is the effect of reason, independent of God, Christ, and divine revelation, and as Thomas Paine and the French constitution of 1792, made without even the name of God, presume to assert that natural religion is the only true one, may as well say that reason is almighty, that it constituted human nature, and the universe itself, this would prove deism in reality atheism, and would represent the Supreme Being as inactive as a block, who either could not, or as an idiot who would not reveal himself. And if others, who profess a divine revelation, intimate that this rule existed before Christ's coming into the world, and state Christianity only highly probable, let them quote the author who can be proved never to have been prejudiced of having ploughed with Moses's heifer, and that he himself has found out that rule; it must be one who existed before this world was made, because
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the paradisaical account of the Deity and of men, implies so striking an analogy to this rule, that whosoever is willing to examine it with attention, will find that it has its origin in the covenant of the Deity, in which all things are ordered. It is as much the rule of a society in God, as it is that of the society of men, (removing imperfection from the first.) As there is but one will in God, for the preservation of the divine glory and property, so there is but one will in men, which, in compliance with the divine will, ought to desire nothing but what is really for the preservation of mankind. And as in point of evil, there is a possibility that God's glory and men's happiness, might be impaired, by abuse of limited powers; Jehovah Elohim decreed within himself, in consequence of its foreknowledge, to over-rule and render it a medium for the magnification of divine justice and goodness. "He so loved the world, that he gave his only begotten Son, &c. &c." And in consequence of that, this rule holds good, when applied even to the divine covenant, between the Father, the Son, and the Holy Ghost. Hence it is that when God made man, he said "let us make man," and not I will make man. When men fell by the intrigues of the devil, it was the will of Jehovah Elohim to condemn the devil, and have mercy on mankind. That Sacred Person who knew the evil and the good in the most perfect manner, became enmity to Satan and his seed. He engaged to redress the

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evil,

evil, to restore the glory of God, and to redeem mankind, by becoming equal to men, in all points except sin, and, in return, experienced the good will of the Father, and, after the Son had made the purging away of our sins by himself;—after he had spoiled principalities and powers, was raised from the dead, and taken up into heaven.

As the Son, equal with the Father, glorified the Father in the deepest state of humiliation, Phil. ii. 7, 8. so the Father had long ago declared him his shepherd and his fellow, Zach. xiii. 7. or his Son, his well beloved Son, Matt. iii. 17. xvii. 5. which he proved by raising him from the dead, and set him at his right hand, even in that human nature which was bruised for our sins, and wounded for our transgressions, in which he shall come again, at the end of this world, to judge the quick and the dead.

As the conquest of the dragon, the false church, the beast, the false prophet, and those kings of the earth who reject Jehovah's counsel, Pf. ii. comp. Rev. xix. is part of the covenant between the Father and the Son, the judgment of these precedes the millenium, the destruction of Gog and Magog, as the latter, the universal judgment of all the world; as may be seen in the 19th and 20th chap. of the Revelations. The time of this judgment is known to the Father only.

As I am no zealot neither for Luther nor for any party more and above, as I think myself obliged to be for truth's sake, and as far as he or they follow

follow the truth, I cannot expect more success with this publication, in our factious time, than I had with the former, but my glory is that I, in infirmity, have served the will of God, from an experience which, rendered me obligatory *not to bury my talent, be it small or great, in a napkin*, at a time when every one, that professes the name of Christ, ought to exert himself to prove that the gospel of Our Lord Jesus Christ is not a farce, and that saving truth is to be found no where but in this His gospel. May the Lord himself arise, and have mercy on Zion, for *the time* to favour her, yea, *the set time* is come, for his servants take pleasure in her stones, and favour even the dust thereof, that the Heathen shall fear the name of the Jehovah, and all the kings of the earth his glory. Ps. cii, 13. Even so Lord Jesus, Amen.

At the delivery of the above to the press, with a view to close this preface, I accidentally met with a sight of Mr. Bicheno's *Signs of the Times*. On reading it over, I am sorry to find, that, both his arguments and synoptical table of prophetic numbers, did not appear to me satisfactory for the clearing up the difficulties divine truth labours under, neither do I find that his sentiments correspond with mine, *for making the best of the present evil*, I mean *the French constitution and revolutionary system*, to render it as harmless, nay contributive to the Christian cause, as I believe it is possible to be made, by the exertions of Christian divines and

and potentates, under the over-ruling assistance of the Almighty ; in conformity to subsisting treaties.

His arguments, founded upon a conjecture of Sir Isaac Newton, intimated by him to Dr. Clark, and by the latter to Mr. Whiston, consist in asserting " that the overbearing tyranny and power of " the Antichristian party, &c. must be broken to " pieces, by the prevalency of infidelity ;—that " the Capetine race, and especially Lewis XIV. is " the second beast ; that he slew the two witnesses " (religious and political liberty,) in the year 1685, " and that they revived, after 105 years, with the " French revolution, in the year 1789 ;—that the " destruction of papacy and other antichristian " despotisms, will require seventy years, and that " the conversion of the Jews, and the enlargement " of the Gentile church, will not be before the " year 1864 ;—that all the sacred numbers in Daniel and the Revelation, commence with the " publication of the Justinian code, in the year " 529, and end in the year 1864."

As I have conscientiously endeavoured to keep as close to the words of the sacred text and historical facts, in this and other publications, as possible, and given sufficient proofs to elucidate these points, I will only observe in this place,

1. Respecting the destruction of papal and other despotic powers *by the prevalency of infidelity*, that it is contrary to the nature of things ; because, if infidelity is capable to convert antichrist, then
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the devil has changed his nature, and is quite inconsistent with himself, his kingdom cannot stand, it would be the first instance in the world, that one devil can drive out another. Luke xi. 13—19.

2. This opinion militates with the express words of God, 2 Theff. ii. 1—8. which says, that antichrist will be destroyed *by the Spirit and brightness of the coming of the Lord*. Michael and his angels (the militant church) overcome him by the blood of the Lamb, and the word of their testimony, Rev. xii. 11. Antichrists and infidels may destroy one another, and be again reconciled to one another, but they will neither be friends to the church, nor convert one another to Christ.

3. Lewis XIV. with the Capetine race, may be one of the *ten horns of the beast, who receive power, as kings, with the beast, nay, gave their kingdoms to the beast for a time*, Rev. xvii. 12. but the beast out of the bottomless pit is the Pope, the seventh and eighth governor of the city of Rome, ver. 18. who governed, in full power, until the fourteenth century, was condemned as the antichrist since Wickliffe's time, was commissioned, as the angel of the bottomless pit, to open the Council of Trent, by Charles V. Ferdinand and other kings. He killed the two witnesses by his false doctrine, to which they consented.

Witnesses cannot be overcome by persecution, but by unbelief and apostacy, by their own consent, which was the case with the Lutheran divines when,

when they abandoned the Augsberg confession, and submitted to Charles V.'s code of church laws, called the Interim, in the year 1548, Dec. 22. to June 21. 1552. Lewis XIV. like Lewis XIII. held his crown on condition of serving the papal church, and of the extirpation of heresy, as I have fully proved in my Essay to Counteract Modern French Politics, page 74—84.

4. The sacred numbers do not commence from the publication of the Justinian code, which is a collection of Roman and Christian laws, since the date of Rome 757, whereby the Romans had persecuted the Jews and primitive Christians, long before the year 529.—And the 2300 Dan. viii. 14. contain the contents of the vision of the little horn, i. e. the Roman monarchy, both pagan and papal, i. e. from the date of Rome to the time of Charles V. when he imposed a code of church laws independent of the Pope, and gave liberty of conscience to the Protestant states, by the peace of Augsberg, 1555, which is the foundation of the political and religious independence of the European states, confirmed by treaties, which the French aim to destroy by their constitutions, which, in the year 1789, was merely deistical, in the year 1792, atheistical, in the year 1793 and 1794, again deistical, which, no Christian soul, party, or nation, can approve of, in its present Christless and graceless condition, sanctioned by universal rapine and murder, the true characteristics of the dragon, the first and second beast,

beast, except he means to participate of all the crimes and consequences, which this revolution entails.

Though I hold with those Protestants, who believe that Christ's church, as church, is absolutely independent of any human authority, yet, I cannot reconcile myself to those, who hold that a Christian cannot be a civil magistrate, and therefore would rather content themselves with deistical than Christian rulers; because, I believe that this maxim falls far too short of the general design Christianity is instituted for, and leaves room for an imagination, that Christianity is not capable to sanctify and direct the office of a ruler.

My hypothesis leads to an immediate extrication of the enthrallment the states of the world, and particularly Protestants of all persuasions, have been entangled in one way or the other, by the secret and cunning agents of Rome and the Jesuits, since the time of the reformation.

To accomplish such a purpose, means ought to be used adequate for such an end, by the powers of Europe and the Protestant churches; means *not to destroy but to save men's souls*; which, I believe, are within the reach of every potentate, and every Protestant who sincerely wishes to be, by no means, and not for a single hour, accessory to that pernicious plan, which has been fully laid open, not only by the conduct of the Brissotines, but also by the Roberspierians, who, since the tenth of

June,

June, have, alas ! let the cat out of the bag too soon, by repealing the *décree for the inviolability and freedom of speech* of the national convention ; which freedom of speech is absolutely necessary to keep things in a state of anarchy and confusion, until all is ripe for to give the last blow to the Protestant interest ; this Roberespierre aimed at by the decree to make no Protestant prisoners, and to establish himself dictator. Let no party be deluded into a belief that something might be gained.

In this war nothing can be gained after all is gained, because it is a war of assassination, not only of all kings, be they Roman Catholics or Protestants, but of every *ascending* party and men of *talents and abilities*, which, after they have been highly faithful and successful even in that very cause they have been engaged in, are considered as rivals of that very power which is to be established, after every system is abolished, after every shilling is put in a state of requisition, after despotism is established in every corner of the world.

Woe to the world if such a prevalency of infidelity shall cure its present calamity ! Woe to the world if it shall last to the year 1864 !

I cannot but wish well to every human creature, and pray to God to exert his power to turn the wicked designs of his enemies upon the heads of their authors, and if this poor performance of one, who counts himself the least and unworthiest of all the instruments a wise God may make use
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of can contribute the least share of instruction for the illumination, not of houses and windows, but the dark minds of an enlightened age, (unjustly so called,) I shall be happy, and count not my life dear in consequence thereof. Would Protestants and Christians read their Bible, they would, under the blessing of God, soon find means to meet that antichristian and jesuitical devil, now raging under the mask of liberty, whose mark is on the forehead of every one of his followers, be they Protestants, Roman Catholics, Jews or infidels, &c. viz. worldly gain, worldly interest; the dust of the ground; that portion of the old serpent, to which he has a right, by the divine judgment, Gen. iii. 14. a right over all who prefer it to, and do not receive the love of truth, but have pleasure in unrighteousness, 2 Thess. ii. 10.

This selfish interest, indulged by individuals, has habituated itself into party interest, supported by forms of creeds, peculiar tenets, phraseologies, and customs, which are now sanctioned, by antiquity, to so enormous a degree, that the young generation, born and educated under influence of such a party spirit, thinks itself, of course, justified in loving but their own, nay, stigmatize every other with epithets, which render the duties of social life, and the practice of real Christianity, exceedingly difficult. This is one of the reasons, why real and genuine Christianity is so much decayed in our time; why Protestantism, originally only

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meant,

meant to curb that exorbitant usurpation of the Roman Pontiff, is no more, what it was and ought to be, namely, a union of sentiments in those who were determined to *risk all for the support of the holy scriptures, as the only rule of faith and manners, independent of Roman impositions, and its usurping authority.*

Such a union, for such a purpose, managed with a true Christian spirit, would soon draw down the assistance of the most high God, who would rather call upon the elements than infidels to aid his cause, except he wants to correct his perfidious church; who, whenever it looked up for the help of creatures without his directions, had their recompence by the same creatures, whom they made their idols. In that sense the French, who have been universally imitated, prove a rod.

When Jehovah would make himself glorious in the eyes of Pharaoh and all the Egyptians, he commanded Moses, "Lift up thy rod, and stretch out thine hand over the sea, and divide it, and the children of Israel shall go on dry ground." Exod. xiv. 16. Vengeance against Amalek, was chiefly done by the Lord, through the lifting up of Moses's hands in prayer; but alas! the hands of Protestants are, now a days, heavier, than the hands of Moses. Exod. xvii. 10—12. They have but a few Aarons and Hurs, who hold up weary hands, or rest them on the rock of Christ's atonement. Gideon fought the Midianites with the sound of the trumpet, and the lamps in the pitchers, Jud. vii.

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The Protestant cause was defended by Luther, standing armless for twenty-eight years. When they took the sword, the cause seemingly was lost, they fell into the snare of the Interim, and in vain would elector Moritz have led his armies against a powerful and well guarded prince and fortrefs, had not the goats assisted, and, long before his arrival in Italy, paved a road, over the rocks, into the clouds, by which the duke of Mecklenburg, with some soldiers, was led to the unaccessible fortrefs, guarded by 3000 effective men, at whose sight they were terrified and made captives.

Camille Demoussin, though an Atheist, in his pamphlet, *The History of the Brissotines*, page 2, acknowledged the interposition of material Heaven, whether by instinct or abused impressions of the Revelation, I do not know. "Heaven," says he, "is uniting with our arms, and sending fluxes, as auxiliaries, to our cannon;" but what would he say now, when fluxes are sent amongst the French, on the point of invading Holland?

God will be glorified even by Atheists. And if infidelity must do the business, it is for the real punishment and confusion of the nominal, faithless Christian. But, I trust, it will not be for so long a time as Mr. Bicheno states. I hope the *wise virgins* will not sleep so long with the *foolish*, but awake sooner, with their lamps trimmed. Matt. xxv. 1—12. And though I have great respect for the writings of Sir Isaac Newton, yet as
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to this verbal conjecture, which comes down fourth hand, to rock Protestants in the j——l cradle, it stands, with me, far behind the sacred text.

I would rather rouse them by a prophecy of Luther, as it has been published, eight years ago in a pamphlet, in London, which runs thus, independent of my parenthesis; Luther's *Colloquia Mensalia*, page 138. "Surely the end is not very
 "far off, and I may say, that within the space of
 "less than two hundred and fifty years, they that
 "live will hear it crack," (fulfilled by the Lisbonian earthquake, on the day of All Saints, 1755,) "and
 "not long after will be the downfall, (i. e. the expulsion of the Jesuits, in the year 1762---1764, the strongest pillar of popery. Again, page 479, "two
 "hundred years hence, God's word will decrease
 "again and fall, (fulfilled by atheistical, deistical, and unphilosophical writings, and jesuitical influences, on all classes and departments of men,) and
 "there will be a great dearth, for want of upright
 "faithful servants of the word : as then the whole
 "world will be wild and Epicurish. Then the
 "voice will come and sound, behold the Bridegroom cometh." This prophecy is now fulfilling.

As my hypothesis is founded on the following account of *Modern Jesuitism*, on the history of the revolution, set forth in three famous pamphlets, wrote in this and the last year, by Brissot, Camillo Desmoulin, and Mallet du Pan ; the whole may serve the reader as full proof, and warning of a great event, to be ready at the coming of the Lord.

A KEY
TO THE FRENCH REVOLUTION, &c.

A Cursory Representation of MODERN JESUITISM, published in the Year 1786, in Germany, translated by Dr. ERSKINE, of Edinburgh, and inserted in his Sketches and Hints of Church History.—Sold at No. 10, Birchin-lane.

C.1. **I**GNATIUS LOYOLA, born 1491, obtained a bull from Paul III. 1540, for the society of Jesus. The design of the Institution was to erect an universal monarchy among the most enlightened nations, both the designs and means of accomplishing it being carefully concealed. Assuming the appearance of humility, disclaiming all external violence, pretending to renounce riches and powers, the order knew the art, while they ruled princes, of persuading them, that they ruled their subjects according to their own will ; so that in serving these spiritual despots, they felt not their slavery. Hence philosophers and politicians, laymen and clergy, trembled at the calumnies, insinuated under the veil of religion, by which these venerable fathers, if offended, would accomplish their ruin. To give the greater influence to his plans, like many lawgivers

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and institutors of order, Loyola ascribed them to God. The chief pillars on which his system rested were,

1. Fraud and deceit, which are often necessary to promote the interests of religion.

2. The society's plans must be hid in impenetrable darkness *. Their rules must not be promiscuously

* Respecting the French Revolution, it has been sadly lamented, not only by M. Mallet du Pan, but even Brissot, Desmoulins, and others, who have wrote on it, that its springs are exceedingly mysterious, and impenetrable, and they will probably remain so until its completion; if the light of divine revelation, withholden and darkened by the popes and jesuits, and rejected by the National Convention, is not made use of by the reader of this account, for the lightening of this darkness. These children of the night have made it their particular business to remove that light; but a short parallism, drawn from the conduct of the Old Serpent, in the seduction of the whole world, will, with the help of history, also throw light upon the conduct of the National Convention, now engaged in the conquest of the whole world, and demonstratively prove, that there is nothing new under the sun, even in this affair.

Danton, in his address to the French Legislators, Dec. 17, 1793, denounces *all revealed religion as human invention, its principles an imposture, and its effects superstitious*. If so, Moses and the prophets must have been possessed of an amazing penetration and sagacity, to develope so impenetrable a scheme, when they described the old serpent, so fully consistent with himself in every age, in the execution of this his plan; in which every ingredient is contained, which now is admirably displayed by the inventive and imposing National Convention of France. And would not such a penetration and ingenuity of the divine writers also prove the national convention either fools, that knew not the use of means so superior to those used by them to aid the revolution, or knaves, who designedly reject them, that the world might not discover their business of the night!

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miscuously imparted to every member; and the informing strangers of certain privileges granted by

Had the old serpent been as visible a president in the national convention, as he was in the fall of mankind, he could not have approved himself a better impostor.

1. The old serpent being the most cunning of all the beasts of the field which God had made.

2. The old serpent flatly denied divine revelation, whereby God had put salutary restraint upon mankind, and prohibited them to eat of the fruit of one tree. Gen. iii. 1—7.

3. The old serpent takes off all fear of death, by making God a liar, and by saying, 'Ye shall not surely die.'

4. The old serpent imposed her creed upon Adam and Eve, by way of a promise, that they would be more wise by knowing the evil as well as the good, 'their eyes would be opened.'

5. The old serpent taught perfect liberty and equality with God, saying, 'Ye shall be equals with God.'

1. The national convention out-braves all the modes of government in craftiness, which ever existed since the date of mankind.

2. The national convention condemns all divine revelation, ever so salutary and consistent with the ends and happiness of human nature.

3. The national convention, by representing death *an eternal sleep*, doth the same.

4. The national convention, by teaching the French many things which they knew not before, have done the same.

5. The national convention, partly denying that there is a God, partly confessing that, if there is one, he either cannot, or will not, reveal his will, placed the vague, corrupt, and arbitrary will of men, instead of the divine will, and themselves on an equal footing with him.

6. The

by the Pope to this order is severely prohibited. Hence the late king of Portugal, in his manifesto to

6. The old serpent, after rendering mankind miserable, wretched, and at variance with one another, leaves them comfortless, under the painful remorse of their own conscience.

7. The old serpent, for the punishment of himself, those he has seduced, the trial of the faithful, and the manifestation of the gospel, is doomed to go upon his belly, and to eat dust all the days of his life, claims, notwithstanding, a right to the kingdoms of the world, even in the presence of the Saviour. Matt. iv. 8, 9.

6. The national convention does the same : misery and wretchedness, the effect of a seared conscience, are now the fatal lot of the unfortunate French, deprived of repose and every thing comfortable through it ; they are at variance with themselves and the whole world.

7. The national convention, for the punishment of an apostatizing church and wicked world, the trial of the faithful, and the manifestation of the Saviour's glory, is permitted to aim at the execution of their plan of conquering the world, under the mask of infernal liberty and equality, to unloose Rome's superstitious shackles, and to make place for real and genuine liberty and equality, in the kingdoms of the world, which belong unto our God and his Christ, and he shall reign for ever. Rev. xi. 15.

These and many more equalities, only in the point of infernal corruption, in men and devils, must be a sure proof that revealed religion (if invented, and superstitious) must have an almighty genius, divine authority, and all-wise inspiration for its origin, else the parallism drawn, and confirmed in millions of instances, since near 6000 years, would not be so complete and striking, in pointing out every ingredient so perspicuous in the national convention. And if, in reading this present account of modern Jesuitism, it contributes some help to undeceive the deceived, to guard the unguarded, and to encourage the faint-hearted an
troubled

to his bishops, observed, "that few, even of the professed Jesuits, knew their own constitution, privileges, and statutes; and that their superiors chastise and punish, not by laws openly promulgated, but by arbitrary will, according to the principles of a mysterious policy, and in consequence of secret and dangerous impeachments, unknown to the condemned."—Thus the mandates of superiors must be blindly followed, to escape the fruits of their vengeance.

3. Paul III. granted the order a power, 1543, to alter, abrogate, or add, to their statutes, as times, places, and circumstances, might require, and that all such changes should be considered as if they had been specially ratified by the holy See. This grant, which was confirmed 1549 and 1684, makes them, in a great measure, independent on the Pope, and greatly encreases the power of this spiritual despotism.

troubled, so as to convince them of the necessity of a divine revelation, it may also be possible, by the blessing of God, to disclose the remaining impenetrable and hidden parts of this infernal plan. No doubt God himself is at work to over-rule it for a full disclosure, even by the very exertions of the national convention.

So much for the proof of the Bible being a divine revelation, which Danton flatly denies and blasphemes; which also the popes and Jesuits have put into the catalogue of prohibited books, with a view that the vulgar may be disabled to discern any impenetrable plan of those who, would they hold forth the light to others, would doubtless expose themselves to be seen by it.—How exactly are the words of Christ fulfilled in them, John iii. 20. "Every one who doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved."

4. Besides the usual members, the society admits men of all ranks and stations, and even of all religions, if they only vow obedience to the general of the order. Men may therefore belong to the order without its garb, without the vow of poverty and chastity, nay, without being Catholics. (Here our author gives evidence how Mahometans, Jews, and Lutherans, have been connected with this order; men of all religions thus subserving the schemes of the order, and at the same time by recommendations from them to distant parts promoting their own interest). Hence disguised Jesuits introduce themselves as travelling governors to young noblemen, as teachers to princes in Protestant courts, and thus deprive the reformed religion of its future supports. Even since the public abolition of this order, they, who belonged to it, use every underhand art for its re-establishment, and for the destruction of Protestantism, especially in courts, and commercial cities. Princes, emperors, and popes are ambitious to live and die in an order, whose members, if we may believe the Jesuits, Jesus will welcome at the gates of heaven.

5. The power of the general of the order over the persons, wealth, faith, morals, and actions of the members is despotic, while he himself is independent of any superior, religious or secular.

6. They rob other religious orders of their privileges, assume them to themselves, and almost monopolize, in popish countries, the right of publishing

lishing editions of books; and thus turn to their account the stupidity of some and the licentiousness of others, and strengthen their interest by men of the highest talents in every nation.

7. While all classes of Jesuits, by their vows twice every year, solemnly renewed, are bound to the society: the society is under no ties to them, which it cannot, when for its interest, rend asunder. The clause in the vow, *all in the sense, which the constitution of the society prescribes*, joined to the society's absolute power of altering their constitution, demonstrates this. Their conduct to Spain and Portugal in South America, proves, that they scruple not, by art or violence, to change or break any agreement with other societies or individuals. For acquiring wealth, as a chief engine of power, they pervert religion into an instrument of gain, and carry on, by themselves and emissaries, as the Ex-jesuits still do, an enriching commerce in most parts of the world. For securing the favour of the great, they promise them happiness hereafter, if they assist their designs, notwithstanding the indulgence of their favorite vices. Those who would be shocked by so relaxed a system of morals, they hold in slavery by a dark and gloomy superstition. Thus, one ruler dreads the consequences of opposing them: and, for removing another, who dares to oppose them, *poison or assassination is at hand*. France, England, Portugal, yea, popes themselves, have felt, with how little scruple the Jesuits thus

destroy their enemies. It was therefore a true, though a haughty and inconsiderate boast of a general of their order, that from his cabinet he ruled not only Paris, but China, yea, the whole world, without one knowing how; and it was not without reason, that the celebrated Spanish bishop Melchior Canus foretold, that if men did not timeously resist the Jesuits, a period would come, when all the princes of Europe, would in vain endeavour to resist them. The order, since its abolition by Clement, now formally exists in *West Russia*, and even where it seems to be abolished, remains *secretly*, and repairs its losses by *admitting* new members. Many, both in popish and protestant states, by the *profit* they derive from the substance of the order, are interested to defeat the design of Clement's bull. In plans for destroying them, their inward constitution was not sufficiently considered. Their general was imprisoned, without reflecting that he could no longer remain general, and that another must be elected. They were obliged to renounce their garb and names; and it was not recollected, that their rules permit such changes whenever they are for the interest of the order. Pensions, bishopricks, prebends, &c. were bestowed on Ex-jesuits, without considering, that their new situation would give them better advantage to carry on their dangerous designs, unknown and unperceived. In Sweden and Denmark, they have many adherents. In Germany, especially Bava-

ria,

ria, they have acquired amazing influence, and even Protestants interest themselves for them, and subserve their designs. At Rome, Pius VI. is their friend. In West Russia they have a religious establishment, free from the jurisdiction of the Archbishop of Mahilow, to which all other religious orders are subjected. In Maryland they have public colleges and establishments. Every thing in their plan tends to its security. The young are from the beginning, habituated to a blind obedience to their superiors, without examining the justice of their commands. The order suffers not by the desertion of those in the lower degrees. None are admitted to the higher degrees, before an advanced age, and without full evidence, that their *cast of mind*, is *thoroughly* jesuitical.

The faith accounted necessary by the Jesuits, as appears from Bellarmine, is little more than a professing to believe what the church believes.*

Hence

* The term church (or ecclesia, in Greek) is a very ambiguous one. This is plain from Acts xix. 23, 41. where it is used of a very confused public assembly, which met at the idolatrous theatre at Ephesus. The apostle Paul having separated the disciples from such persons that spoke ill of the faith in Christ Jesus, and founded that famous Christian church, to which he afterwards wrote that excellent epistle, which makes part of the sacred canon, Hence it happened, that an idolatrous mob, called together by Demetrius, the silversmith, with a view to avenge himself on the apostle, whose doctrine he dreaded as prejudicial to his craft, cried for two hours, "Great is the goddess Diana of the Ephesians," is also called a church (ecclesia). There were at least three very different assemblies at Ephesus, each of them was called Ecclesia, viz.

Hence the popery, instilled by the Jesuits in Bavaria, &c. is often united with infidelity, and even

viz. that which was planted by the apostle Paul; that which was called out by Demetrius; and that lawful assembly which was by order of the chancellor to decide between both.

Now it is clear, from the whole tenor of Jesuitism, that the cunning Jesuit, by professing *that he believes what the church believes*, doth not mean, that excellent, pure, and holy church, which the apostle had planted; or that he means that in Rome, to which the apostle wrote his excellent epistle; because both widely differ in matters of faith, morality and discipline, from the faith, morality, and discipline, professed and practised by the Jesuits; but he means either that confused idolatrous Demetrian church, which was so confused that many knew not what they believed, or something like that lawful assembly which was to decide between both, and which now doth not confine her jurisdiction to accidental appeals or popular tumults to keep the peace, but to that which, by a mixture of right and wrong, by antient, pagan, and primitive Christian laws, has established universal jurisdiction, and usurped an authority over the poor flock of Christ, which is now almost entirely fleeced of its original purity, and destroyed.

This idea of a church, and of its faith, which has *never been properly defined, and brought to a peculiar test*, even not by the Council of Trent, though full of definition, suits the Jesuits exceeding well, to accomplish the plan of *reforming* the whole world, be it by superstition, or under the fair mask of Liberty and Equality, it matters not; *the means, ever so bad, always sanctify the end.*

It is therefore highly probable, even by the idea of a church, that the plan of the national convention, and that of the court of Rome and the Jesuits, is, in fact, the same. In support of this conclusion, I may remind the reader of Danton's address to the legislators of France, on the 17th of December last, after blasphemously inveighing against "all revealed religion, as invented and superstitious," he (like Korah and his crew of old; see Numbers xvi. who declared *all the congregations of Israel holy, every one of them*) also said, in the presence, and with high applauses of the national convention, "all men are the priests of the Supreme

Being

even with atheism. Among the maxims of their abominable morals are, 1. Probablism, i. e. any action is lawful, and may be done with a good conscience, when its lawfulness is probable, which is accounted so by men in common, by many respectable divines, by a few or even by one. A man, if he inclines, may prefer an opinion less probable, to another more so, and an opinion accounted probable by another, to that which he accounts so himself.*

2. That

Being; all honest hearts! (that is such who fight for the national convention) are his altars," which, were it true, would strongly argue against indiscriminately guillotining, and wantonly declaring war against all the world. Does not their doctrine of universal fraternization, imposed by the guillotine and the sword, bear a striking equality to that of the Jesuits, to persecute and destroy, by the inquisition and cruel ecclesiastical laws, every one that differs perseveredly from that church in any one point?

The second beast, so remarkably described, Rev. xiii. 11. hath two horns like the lamb, but it speaks like the dragon. Take heed, therefore, ye Protestants and inhabitants of the earth, that ye do not worship the beast and his image; lest ye are made to drink 'of the cup of the fiery wrath of God, out of which it is poured forth, pure and unmixed in the day of his wrath,' Rev. xiv. 9. 10.

* In surveying the cruel transactions of the national convention it will easily be seen, that probablism is the very soul of the French revolution. Democracy, or the precarious, corrupt, and arbitrary will of the people, placed as law in the room of the eternal law of God, is now the general rule of action, which makes the *first* branch of probablism, to establish universal human authority, in support of corruption and annoyance of that of God. This general will of a corrupt people is bound up in the ambitious and corrupt will of the national convention. This is the second branch
of

2. That is only a sin in a philosophic and not in a theological sense, or so as to expose to God's vengeance

of probablism, and constitutes a precedence in favour of a corrupt aristocracy. This again is bound up in the will of a few, perhaps of only one, who secretly directs the whole. This is the third branch of probablism, and may be called a corrupt oligarchy, or insidious monarchy.

Each mode of these governments has abundant authorities from history and common life, for promoting wickedness at pleasure, when sanctioned by probablism. And, as Jesuits work on every side for a universal anarchy and confusion, that party which now strenuously contends for a universal republic, may be directed by them for that kind of *spiritual* monarchy, which has been the aim of the court of Rome, since episcopacy has been established by Phocas, the murderer of Mauritius in the 7th century; or (as others have intimated) for universal jesuitism, under a Vicar General. Commanders of armies, directors of societies, sons and daughters, servants and apprentices, taught to obey and disobey their sovereigns and masters only when they see a probable reason, must, of course, render public and domestic affairs highly precarious, and create a state of uncertainty, in which all morality and freedom of acting conscientiously for any good purpose, is wickedly overruled. As to other pernicious maxims of the Jesuits, they are a perfect grammar to the conduct of the national convention; as for instance, when Brissot, before the grand schism of the Jacobins, declared: "*that to obtain their ends in establishing the republic, it would be necessary to set fire to the four corners of Europe.*" Is it not conformable to that infernal maxim taught in the schools of Jesuits, and practised in every war, rebellion and massacre, directed by them, since upward of 200 years, namely, "the end sanctifies the means."—The ends of Jesuits are to support the claims which the court of Rome pretends to have, as mistress of the world, and as vicar of Christ over the universal church.—Wars, rebellions, massacres, assassination and rapine, practised since the Reformation, are justifiable, nay laudable means to suppress the light of truth. The national convention acts only in imitation of these maxims, as they follow in a systematical order, to accomplish

vengeance, which is committed without knowing God, without thinking on God, without a purpose of offending God. 3. The end sanctifies the means; and acts naturally bad, become good, when their motive is not bad: e. g. A son sins not in wishing the death of his father, or rejoicing that he had murdered him, when drunk; if this joy flows from desire of possessing an inheritance, not from hatred of his father. Fr. Amicus says, in his *Cursus Theologicus*, tom. 5. Douay, 1642, that men are entitled to defend their honour, especially

plish the original plan; a full statement thereof may be seen in the preface to Brissot's pamphlet. This is also their reason why they so often quote authorities and precedents, saying, "we are no more cruel than kings and tyrants were before us." Just as if the world stood in need of more examples of complicated wickedness from these pretenders to liberty. However, these maxims of Jesuits render indirectly the old despotic and warlike systems impracticable, or at least very precarious, and will teach sovereign states lessons, which have been out of fashion ever since Israel of old has rejected that beneficial Christarchy; and copied after the kingdoms of other nations, Deut. xvii. 14. 20. Compare Sam. viii. which teaches rulers and subjects to do good, and employ those precious means hitherto used for the destruction of mankind, only for its preservation. A combination of the powers of the earth, for the attainments of these noble ends, will, by God's help, we hope, defeat the insidious designs of Jesuits. Is it fact, that the rule so highly applauded on the 17th of December, 1793, by the whole convention, as the only precept that can make men happy, is not the effect of natural religion, but of revealed, through Christ the Mediator, who, being God, agreed with his Father to fulfil *the law and the prophets*, which he declared to be contained therein? Matt. vii. 12. Then the national convention may justly be charged with usurping divine revelation, and denying the robbery into the bargain.—This is the right way to defeat probablism, and to put things in their proper place by divine authority.

when

when connected with that of their order, against malicious slanderers, by murdering the slanderer; and that assassination and child-murder are lawful, when they flow from the good motive of preserving character, without attending to the badness of the means. 4. In witness-bearing, and in engagements, though confirmed by oath, mental reservations and secretly understanding your words in a different sense from that in which you probably think the person with whom you have to do understands them, is lawful:—see Stolz's *Tribunal Pœnitentiæ*, published Bamberg, 1756, with the *approbation* of the superiors of the order. John de Dicastillo de *Justitia & Jure*, l. 2. tom. 1. dis. 6. dub. 1. advises father confessors, when one acknowledges he has sworn a lie, to guard him against future transgressions, by teaching him the art of ambiguous expression, and mental reservation.

C. 3. relates to the form of government in the order, the method of trying the abilities and dispositions of those admitted to it, among whom, only professed Jesuits are acquainted with their secret mysteries.

C. 4. Before the abolition of the Jesuits, their general, provincials, &c. were known, though their plans of gaining and preserving power were kept secret. Now their general and other superiors are *invisible*, and only a small part of the order know from whom mandates or permissions originate,

ginate. The Rosicrucians, almost extinguished before the abolition of the Jesuits, now revived, under the mask of Freemasonry, are suspected to be guided by the secret influence of the Jesuits, to measures which may gradually reunite Protestants to the church of Rome. The heads of this revived order are unknown. Though it consists of Protestants as well as Catholics, the last are probably the rulers. In the new Rosicrucian order, there is little resemblance to the pretended old one; but the greatest to the Jesuits. In both orders, blind subjection to superiors reigns; and those of the lower classes are mere machines in the hands of their invisible superiors, to carry on their mysterious designs. Both orders aim to promote and avail themselves of the superstition, credulity, and folly of men, for subjecting them to a priestly yoke. Hence the extravagant toleration of Papists pleaded for by Protestants, while Papists are unwilling to repay that indulgence. Hence Dreycorn, a preacher at Nuremberg, has attempted to vindicate the sacrifice of the mass, the worship of saints, and the imputation of their merits, in an anonymous book, published 1785, and for some time imagined the work of a Papist, till several Reviews praising the book as a proof of the increase of knowledge among Roman Catholics, the unwary author was hereby instigated to discover himself. Hence the belief of supernatural powers, conferred by popish orders, instilled

instilled not only in many of the Rosicrucians, but even into some of the Protestant clergy by the arts of the Jesuits. The Jesuits ascribe their rules to Jesus and the mother of God: the Rosicrucians to seraphims and higher intelligences, who enlighten their superiors, who now invisibly direct their orders, and at length, will appear and make other orders their footstool. As the rules of the Jesuits bend to time and circumstances, so the Rosicrucians change their rules every ten years, and oftener if they find it necessary.* The Rosicrucians admit
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* That the oligarchical leaders of the national convention and of the people of France go parallel in a direct line with that rule of Jesuits and Rosicrucians, is plain from the 33d article of the Constitution of 1792, and the 28th of 1793, and from all the changes, the anarchy of France has underwent since 1781.

The 33d article of the Constitution, made in 1772, independent of the name of God, runs thus;—"A people have always the right to revise, reform, and to change their Constitution. One generation has not a right to subject future generations to its laws, and every thing hereditary in the functions, is absurd and tyrannical."

This article strikes at once at the root and branches of all government, and opens a way for any set of designing men, whose habit, of an insidious and lurking disposition, may prompt them to take advantage of the impending, imperfect, and perhaps deeply intricate, state of public affairs, and to find fault with even the best government; he will then, instead of going the regular, open, and candid way, to revise and reform the real or pretended evil, study and use means and ways of a specious nature, with a view to direct the general will, which now becomes the law of the country; but what is the consequence? The old constitution is, perhaps, abolished, or changed in part; a general confederacy for rapine and murder ensues. The new one is introduced, and the community is plagued with a new set of robbers. Such are the
natural

men of all religions and ranks, as do the Jesuits: but their lower classes, like those of the Jesuits, are bound to the order; not the order to them. The Jesuits sift the characters of men by auricular confessions, and by secret observers and spies; the Rosicrucians at least by the last. What shall we say of the secret societies formed since the suppression of the Jesuits, for the pretended ruin of Catholics

natural consequences of indefinite changes of temporary constitutions, made by the general will;—if that general will of the people is not founded on the immutable will of God, and limited for his glory, and the perpetual happiness of the people.

The rule of Christ, “whatsoever ye will that men shall do unto you, do it also unto them,” &c. Matt. vii. 12. lately adopted and imposed, independent of Christ, by the national convention, to establish *the general will*, presupposes in itself a well enlightened, and rightly instructed, and wisely directed disposition to endeavour to do good to all, even our enemies, and wrong to none. If this becomes once the general will of the people, then the will of God will be done on earth as it is in heaven. Then every one so doing will justly be called, not only an earthly citizen, but a “king and a priest,” ruling with Christ for ever, without change, in the midst of changes, in an eternal state of glory.

If Danton, and the present national assembly, who so highly applauded him on the 17th of December last, when he exclaimed against all revealed religion, as imposition and superstitious, would honestly consider the unheard of consequences of a revolution, in the carrying on of which they were possessed of every advantage a nation might wish for, to direct *the general will of the people*, they would then be convinced that something more than short-sighted human reason, and the vague corrupt will of nature is required to make a nation unchangeably happy. They would then inculcate into the minds of the people, the absolute necessity of a superior light, and means to direct them into the way of peace and happiness. But children of the night dread that light, because their works are evil !!! John iii. 19.

and Protestants? an union from which popery would reap all the benefit, and Protestants only the glory of submission.

P. 157, Note 1: Our author transcribes a remarkable passage from Helvetius, *De l'Homme*, sect. 4. C. 21. "There is only one case where toleration may be highly hurtful to a nation; that case is, when a nation tolerates an intolerant religion, and such a religion is the catholic. When that religion becomes powerful, it will shed the blood of its thoughtless protectors; and, as a serpent, poison the bosom which cherished it. The interest of German Princes tempts them to popery, as affording beneficial offices to their families and friends. When they embrace popery, they will constrain their subjects to embrace it also: and if, for this purpose, they must shed human blood, human blood they will shed. The torches of superstition and intolerance yet smoke. A small breath may again blow them up, and set all Europe in flames. And where will the conflagration end? That I know not. Shall Holland be safe? Shall Britain flatter herself with bidding defiance to the rage of Catholics? Let not Protestants be blinded by the flattery of their foes. The priest who in Prussia treats intolerance as abominable, and a burying of the laws of God and nature; in France considers toleration as a crime and heresy. Why are in these countries, the sentiments of men of the same religion so different and contradictory? It is owing to their
their

their weakness in Prussia and their strength in France. Shall the nations never come wise through former misfortunes, and lay to heart the necessity of chaining fanaticism, and banishing intolerance?" So judged Helvetius of popery, though himself a Catholic.

P. 175. The learned and truly respectable Crusius thus expressed himself twenty years ago, in his German exposition of the Revelations, p. 59. "Your security, when danger is so near, is lamentable. He who mentions his apprehensions of popery, is generally answered, There is nothing to fear: the Pope is no more regarded as heretofore. But let it be remembered that the church of Rome, has renounced none of her errors and corruptions. Nay rather since the Reformation, by the decrees of the council of Trent, she has made them unalterable. Popery too has acquired, by the order of the Jesuits, a new support, perhaps more powerful than all the rest united. It matters not, therefore, that the government of the church has become less monarchical and more aristocratical, though the pretensions of monarchy, and the claims of subjection to it remain. The diminished authority of the pope, and the increased power of the bishops, as representatives of the church, conclude not, that the hazard of popery is lessened."

P. 176. "These jealousies to protestants, who scarce see before their feet, must appear ill ground-

ed: and to men little acquainted with the papal hierarchy and arts of jesuitism, excessive. Bigotted Catholics exclaim against these suspicions, as the clamours of intolerance, tending to produce distrust and contention. To these last Nicolai has well replied; "unterfuchung, &c." i. e. examination of the accusations of Garve, p. 135. Papists will not renounce their harsh sentiments of us, as rebels against the alone saving faith, except we acknowledge their unscriptural and irrational tenets being better than indeed they are. They demand for themselves that full toleration which they will not yield to us. They charge us with intolerance, because we condemn their false doctrines, choose not to give them the possession of our churches, and are attentive to their secret art of making profelytes. They must therefore be told, that we view with abhorrence, their schemes, for destroying our inestimable religion; that we put no confidence in men who give us so just cause for distrust; that we will never found our faith on vain traditions, on absurd decrees of councils, or on the authority of a pretended infallible church; and that we will resist every church and body of men, who would hinder us in the free enquiries and protestations against error and spiritual despotism, from whence our fore-fathers derived their honourable name. These considerations move me to paint Popery as it really is, and to warn the Protestant public against whatever may hazard its
return,

return, though by means indirect and slow in their approach, that they may not be lulled asleep by the specious pretences of 'peace and brotherly love.'

P. 183, 376, contain vouchers of the facts in the preceding narrations.

The first, page 183—196, is an account of the present state of the Jesuits in Russia, translated into German, from the Warsaw Gazette, 1785. The account states, that blind obedience to the Pope is due only in matters of faith, not of church discipline; and that therefore, even persons afterwards canonized, disregarded papal bulls, as to the abolition of religious orders. Yet Stanislaus Czerniewiecz, vice-provincial of the Jesuits, at Polozk in White Russia, carried his obedience so far, as to petition the Czarina, that the Jesuits there might be allowed to comply with the Pope's bull abolishing that order. She, however, refused to accept the bull, and decreed, that the order in White Russia should not be in the least changed. When this was known, many Jesuits from the most distant parts repaired thither to serve their own order; and the great Catharine, who, though they had been but few months in her dominions, knew their worth and importance, viz. by the cession of White Russia from Poland. Though the order was perfectly restored there, yet, for six years, it admitted no noviciates, till a permission was granted by the bishop of White Russia,

January, 1779, who had been authorised to act as apostolical delegate for that purpose, by a commission from Pope Pius VI. 15th Aug. 1778. Afterwards the Jesuits assembled, 17th October, 1782, in virtue of an edict of the Czarina, and elected Stanislaus general-vicar, with the full power of a general.

On his death, after he had held the office two years and nine months, by his sign manual, he nominated (according to the practice of the Jesuits general) Gabriel Lenkiewicz; as his successor, till a new convention and election. The account concludes with these remarkable words: "*He now rules his order, which stands, as has been said, on one firm foundation (meaning the protection of the Russian government) and on another, yet firmer, of which to-day is not the season for speaking publicly and particularly.*"

The second paper, p. 179—220, is an extract from a letter, first published in the Berlin Monthly Journal, Jan. 1785. The writer's business having led him to spend near three months in Swabia, and different provinces adjacent to the Rhine, and to converse with men of all ranks, he learned, with astonishment, that Popery, even of the grossest kind, gained ground in not a few Protestant states. Disguised Dominicans in Sweden, Denmark and Russia; and Franciscans and Minorites, in lay habits, in Holland, are successful

in

in gaining profelytes, not to mention Jesuits, who appear every where, and in every dress.

Laymen, and even preachers, in Germany, who profess themselves Protestants, are secretly Papists, and some of them Jesuits, and have the Pope's dispensation for thus dissembling. To Protestants zealously attached to revealed religion, they talk of the danger of free-thinking and damnable heresies, and the importance of good Christians cultivating brotherly love, and uniting against the common enemy. They encourage fanaticism, mysticism, and placing all religion in feelings, as this paves the way for the understanding being easily deceived. Candid and honest Protestants, suspect no evil from men who talk in so affectionate a strain. When they declaim against cold criticism, unedifying controversy, and dry philosophy, as hindering vital piety, men are prepared for entering into societies, where blind fanaticism is esteemed an excellency, and the use of reason deemed a temptation of the devil. To these they have the easiest access who have adopted Lavater's ideas, that miraculous powers are still to be obtained by the prayer of faith. Pious simplicity forbids suspecting tenets inculcated with caution, and incapacitates for bringing them to the bar of reason and scripture. Men of this cast are gradually informed, that many things important in religion, not clearly contained in scripture, must be learned from what tradition hath transmitted to

us, of the faith and holiness of the first Christians, by returning to which, we may acquire their extraordinary gifts. At length they are told that a secret society hath subsisted from the earliest times, in possession of these traditions and miraculous powers.

Thus was an honest, but weak Deacon abused, and asked and gained admission to the boasted society. In two years, at a general meeting, after much prayer and fasting, he was told, that though the gifts of the Spirit, in the Protestant churches, were sufficient for the ordinary faith of Christians, those only who were duly consecrated priests, could attain the knowledge of the secrets of nature, and a power over nature. The Catholic church alone possessed this power of consecration, in an uninterrupted succession from the apostles. He might receive this consecration from a popish bishop, as others had done, without renouncing Protestantism, and thus would serve even Protestants; for, he would lose nothing which he had before, and, by this regular consecration, would acquire new powers. The well-meaning Deacon was accordingly consecrated; fancied that he now felt unusual spiritual influence in dispensing the Lord's supper; hoped for usefulness, both among Catholics, with whom he was connected by his secret consecration, and among Protestants, to whom he belonged by his public office; and flattered himself with the idea of uniting the two religions, in which every mean

was

was used to strengthen him. At length an unforeseen incident awakened him from his dream. He was not the only Protestant in the place who had been allured to this secret order, with whom, however, different arts had been used, according to their different characters and circumstances, none knowing what had passed with another. Some of the most discerning had mutually imparted to one another their complaints and doubts, and disclosed the different manner in which they had been conversed with: not, however, openly declaring their sentiments, they resolved to wait till they saw what was like to be the issue of these proceedings. At last, at an extraordinary meeting of some chosen members, after an artful introduction, they were told, that their superiors had ordered, that every member of the society should wear a badge on his naked breast, that on certain occasions they might know one another*. These badges were distributed, and were images of Mary, surrounded with magic characters.

Here

* How likely doth such a badge correspond with the mark of the second beast, Rev. xiii. 16, 17. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right-hand, or in their foreheads." The wearing of a badge may be a very innocent thing, but, whenever it is forced upon any rational creatures, or Christians, it is absolutely inconsistent with that spirit of real freedom and genuine Christian liberty. Christians need no other badge than "the hearing and keeping of the word of God;" without which Mary, the mother of our Lord Jesus Christ, herself, would not have been saved;
nay,

Here patience forsook a generous young man, who had long concealed his displeasure. He openly told the director, that the superiors had performed none of the pompous promises, which they had so often repeated : and that this new badge increased just grounds of suspicion, that impure designs were concealed. He then with great earnestness addressed the Deacon, if he was not ashamed, as a Protestant preacher, to give way to follies that favoured so strongly of Popery. The Deacon, though a weak, was an honest man, and acknowledged, that this image of the virgin always appeared to him improper, and that he did not well

say, even the use of sacraments, and every other external form of outward profession and worship, would avail nothing to any professor. This is plain from Luke xi. 27, 28. when a certain woman, hearing our Lord vindicate his having driven out a devil, said, " blessed is the womb that bare thee, and the paps that gave suck to thee." To whom he answered ; ' yea,' (my mother is blessed indeed) but would he say, not for the sake of this extraordinary outward favour bestowed on her, of bringing me into the world; she is rather blessed with others, "because they hear and keep the word of God." Comp. Luke ii. 19. 49. 51. Luke viii. 19. 21. This testimony of the Spirit in the heart, and the names of the Father written on their foreheads, is the true mark of blessedness. See John iv. 24. and Rev. xiv. 1. The primitive Christians, out of love to their crucified Saviour, chose to use the sign of the cross in Baptism, to distinguish themselves from the Roman persecutors. In the time of Constantine idolatrous worship was commanded, and the Roman Court made it the absolute characteristic of its church : so that none can buy and sell, or carry on an office, except he has this mark. The national convention, a pretended enemy to superstition, has, however, imposed the red cap upon every one of the worshippers of Liberty and Equality, as the mark of their beastlike jurisdiction.

know

know what it meant. The eloquent director argued the will of their wife and enlightened superiors, and that the image was symbolical of the powers imparted by consecration over virgin earth. But all availed not: the dissatisfied spoke so loud and plain, that the assembly broke up in considerable disorder. And now the subtle directors privately addressed the complainers, arguing, promising and threatening. They particularly laboured to gain the deacon, whose exemplary life gave him great influence. But, by this time, the scales had fallen from his eyes. He reviewed, with shame and regret, his inconsiderate conduct for two years past, and yet knew not how to get rid of this unhappy connection. His anguish and perplexity threw him into a fever, in the violence of which he discovered many things to his friends which he would otherwise have concealed. His relations observed with surprise the tonsure on his head, and a number of very suspicious correspondencies among his papers. After his recovery he was asked the meaning of these things. By the severe shock he had sustained, his blood was cooled, and dreaming imagination began to give place to understanding, and he acknowledged and lamented to his friends a part of his follies.

P. 221—312, contains a letter to Biester, intended as a confutation of the above narrative, with Biester's reply. There is little in the letter, except
shuffling

shuffling and bad language, a denial of one or two facts, and a challenge to prove others. The reply, which is full of useful information, begins p. 249. That the Romish court have ever endeavoured, openly or secretly, to bear down and destroy all who reject their doctrine and hierarchy; and that Jesuits have been, and still are, their most faithful assistants in these efforts, are facts which need no proof. By the system which they would establish, the Pope being the infallible head of the church, the doctrines which he maintains must be articles of faith. Now the tendency of these doctrines may be judged, from what the Popes have done, agreeable to them in all ages, must be considered as one unrevoked, yea, irrevocable system. Indeed in most of their conduct, one spirit has been abundantly visible. Many worthy and humane Catholics, start back from some parts of this system.

But doth not the Romish court still teach, and, as far as she can, practise conformably to them? Could she revoke them, without acknowledging that her system admitted of changes, and consequently was not infallible? What then must be expected, if Popes and Jesuits succeed in obtaining universal dominion? To prevent men seeing with their own eyes, the Pope ordained, that no layman who reads or possesses the bible, though in a catholic translation, without the permission of his bishop, shall have forgiveness of sins, till he has delivered up the bible to the person who has the care of his soul. See

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Conc. Trident, sub. finem Regulæ X. de libris prohibitis Reg. 4. ap. Harduini Concilia, t. 10. p. 208. The annual excommunication of Lutherans in Cæna Domini, or Maunday Thursday, is well known. For punishing excommunicated heretics i. e. all non-catholics, the Pope instituted the tribunal of the inquisition, where processes are carried on with the utmost secrecy. See Card. de Luca in Relatione Cunæ Romana Disc. XIV. p. 49. Gregory XIII. celebrated the treacherous and cruel Paris massacre by festivals, medals and processions. See Pagi Annales. Pope Innocent VIII. by a rescript 1486, enjoined the magistrates at Brescia, under pain of excommunication within six days after they were required, to execute the sentences of the Inquisition against heretics, without examining the processes, or admitting any appeal. See Bullarium Magnum, tom. 1. p. 440.

Cardinals, Romish courtiers, and especially Jesuits, have openly taught, without any censure from the Pope, that it is just to put heretics to death, and that obstinate heretics should be burnt alive, not from cruelty, but that they may renounce their obstinacy. See the Jesuit Silvester Petrasonita, notæ in ep. Malinæ ad Baltzarum, Antw. 1634, p. 130.—Bishops, at their consecration, swear fidelity to the Pope; that they will discover to none the counsel he delivers to them; defend his rights against all men; discover, as soon as they can, any designs against him, and pursue

sue (or persecute) to the utmost of their power, all heretics. See Pontificale Romanum Clementis VIII. jussu editum, Antw. 1627. p. 59.—So far are the Popes from allowing appeals from their sentiments to secular princes, that Paul II. formerly Anias Sylvius, declared those, *ipso facto*, excommunicated, who should appeal from the Pope to a future council. See Bullarium Magnum, t. 1. p. 369.—Alexander VI. gifted to Spain lands of an unmeasurable extent, and whose existence he knew not. See Bullarium Magnum, t. 1. p. 454.—Paul III. declared Henry VIII. deprived of his kingdom for his heresy, and that his posterity should not only be incapable of obtaining his or any other dignity or possession, but, as infamous persons, should not be admitted to bear witness. The decree of the parliament of Paris against Jo. Chastel, who intended to murder, and brutally wounded, Henry IV. of France, was, in the year 1664, placed in the index of prohibited books. See Launoii Opera, tom. 5. part 1, p. 280. ed. Colon. 1731.—Innocent X. protested, that the peace of Westphalia, and oaths of popish princes to preserve it, were null and void; that no right should be acquired even by the longest and most undisturbed possession in consequence of it. Missionaries are sent, though with the greatest secrecy, for recovering to the Catholic faith those who have revolted from it, under the direction of the congregation de propaganda fide

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at Rome, where instructors of the greatest abilities, train up young men for missionaries, provide them with instructions, defray their charges, correspond with them; oversee a press, where books are published, in the language of the different countries which they wish to convert; form and execute plans for gaining over princes and men of influence, and secretly erect seminaries in Protestant countries. See Card. de Luca Relat. Disc: XXIII. p. 71. Gregory XIII. instituted a variety of such seminaries. See Pagi Annales, 1573, tom. vi. p. 736.

How far these secret missions are now carried, chiefly under the conduct of Jesuits, appears from many new books, particularly Nicolai's Travels, and most of our periodical papers: so certain are facts which Mr. T——y declares impossible. Mr. T——y thinks it incredible, that a favour for Popery should be instilled into Protestant princes: but have not such attempts been formerly made with success? I appeal to the History of France, where murder and sedition were employed for frightening princes from Protestantism: of England, where zeal for Popery cost James II. his crown: of Sweden, where John II. secretly became Catholic; where his successor Sigismund, contrary to his coronation oath, endeavoured to introduce Popery, and, on that account, was deposed; and where Christiana was perverted to the church of Rome: of Russia, where Demetrius endeavoured to introduce Popery:

Popery : of Germany, where, contrary to their true interest, the electors Palatine, and of Saxony, the princes of Hesse Cassel, Baden, Hesse, Rheinfels, &c. renounced Protestantism. Disguised Jesuits in different offices, which give them access to princes, have been most successful in this work.

It was thus that a favour for Popery was first instilled into Frederic Augustus, afterwards king of Poland. His mother discovered the characters and views of some in his train, and warned him against them, but in vain. In his travels through Italy they artfully availed themselves of seemingly unsought for occasions, to impress him with their miracles and legendary tales. Busching relates this on the authority of P. de Antoniis, a Jesuit at Lyons, *Beytrage zu lebensgeschichte denckwürdiger personen*, tom. 2. p. 231. Of this zeal for making profelytes, he gives other instances, ib. p. 100 and 202. Why then should it seem a thing incredible, that the Romish Court should practise the same arts as heretofore, and with equal success? Mr. T—y declares it equally absurd, that Protestant preachers should be secretly Papists, nay even Jesuits. It is however well known, that missionaries appear in every form, and that Protestant youths, perverted by them, conceal their change of religion, when they return to their own countries: nay, what many young students in Denmark and Norway, thus perverted, having obtained

tained ordination, as orthodox Lutherans, gradually endeavour, in sermons and confessions, to instil into the people of their charge popish principles. see Pontoppidan's *Annales Ecclesiæ Danicæ*. theil III. p. 554, 611, 727, and theil IV. p. 56, who mentions the royal edicts occasioned by this treachery. Why may not what has happened in Denmark happen also in Germany? It is not laudable that many great works are published, seemingly written in a known language, yet where different ideas from the common ones are connected with the words. Nay, works are published in a sort of cypher style, in which good friends publicly communicate some things one to another, from one end of the world to another, in a language which only they who have the key of the cypher understand: possibly for furthering the projects of a set of designing men. see *Allgemeine Deutsche Bibliothek*, vol. III. 1. p. 144, and *Gottingschen's Magazine*, jahrgang 3. stück. 4. p. 591. Mr. T——y demands the name of the protestant deacon. The concealing of it is proper, as, if divulged, the good man might fall into contempt with his people, and his usefulness be utterly ruined.

The fourth paper, p. 313-376, is a letter to the brethren, especially the Protestants of his circle, written by one who had attained the highest degree in the circle of the order to which he belonged, and had read all the written instructions and printed books recommended by the order. Some of the

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most remarkable particulars follow. Our order began in Catholic countries. The highest superiors are Catholics. At our meetings reason is run down, and the brethren are exhorted to content themselves with dark conceptions of religion. A certain secret society, whose connection with our order I know, take an oath to speak or write nothing against the faith of the brethren of the cross; which oath many Protestant members, without enquiring who these brethren of the cross are, have inconsiderately taken. I know brethren among us, of great influence, inclined to popery, and who correspond with popish countries. By the injunction of unknown superiors, Storchenaus Philosophie, der religion, 7 bande, Augsburg, a book full of dark popish ideas, was recommended: Such an order would have been impossible, had these superiors been true protestants. Thus we are directed to the work of a Jesuit brother, in which every protestant, as an heretic, is consigned to damnation: and yet Chrysopheron, a protestant preacher, recommends this book in his circle. A blind obedience to superiors is the first thing inculcated on young members of our order, just as in popish monastic orders. When the director of a circle reads any thing as the order of his superior, all the brethren, without further examination, must obey, their decrees being considered as infallible. Thus we freely give to men unknown, an entire power over our persons and conduct; and a blind
faith

faith and obedience, opposite to the first principles of Protestantism, and favourable to popery, is inculcated. No brother knows any proceedings except those in his own circle. Every brother knows only the director of his own circle; and commonly only the director knows his own superior. Letters are sent them in a circular way, which they know, by their signature, come from their highest superiors, though the names denoted by these signatures they ordinarily know not. They who suspect and disapprove, think they have gone too far to retire with safety; and for avoiding the consequences, which have sometimes followed the displeasure of powerful members of the order, remain silent.

The history of the deacon may therefore be true, though T——y knows it not: for what is done in one circle is not known to another. Profelyte making may be carried a length at the bank of the Rhine, for which circles here need further preparation. You will ask, is my revealing these things consistent with my engagement to keep the secrets of my order? I reply: these engagements, rashly taken, cannot absolve my prior obligations to the cause of God, of religion, of humanity, and of my country: All the money given to the directors for admission into the different degrees in a circle is sent to unknown superiors; and, as there are more than seven thousand of our order, the sums sent must be considerable, though one would think unnecessary

for men who know the philosopher's stone, the universal medicine, &c.

Despise not the counsel of an unknown brother, who exhorts you to think and choose for yourself, and doth not, like your unknown superiors, demand your money and your blind obedience.

Along with this work is published a German translation of *Privata Monita*, and *Secreta Monita Societatis Jesu*. Never was there devised a more subtil plan for gaining wealth, power and influence, under the pretence of humility and disinterestedness; for availing themselves of men's weakness and vices, to make them subservient to the designs of their order: for bribing the servants and confidants of the great, that they may learn their secrets, or secure their favour: for alluring young men of ability to their order: for rendering life and connection with them uneasy, to brethren who discover disapprobation of their ambitious and covetous plans, and either forcing such by harsh treatment to leave them, or finding a pretext, from their complaints, for expelling them: for ruining to the utmost of their power, the characters of those who have been expelled from their order, or have voluntarily deserted it, and for employing spies to watch their conduct; for raising differences amongst princes, sometimes that they may have, with both parties, the merit of reconciling them; sometimes, that they may gain the favour of the prince whose cause they befriend, and for promoting the advancement into
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high and beneficial offices of those friendly to their designs.

Evidences are given, in an introduction, of the authenticity of these papers, with which, however, only a small number in the order are acquainted, in whose secrecy and caution they fully confide. So that, on their being published, such who knew not of them might swear that they had no such rules, yea, that they had rules opposite to these.

The truth of the more ancient facts, in the cursory account of modern jesuitism, of which the above is an abstract, is sufficiently authenticated, and generally known. The books referred to in proof of facts of a later date, I have not had access to see. Stark has commenced a process against his original accusers. Lavater and others have denied charges against them. Mafius, in his *Anticatholicismus*, Cothen, 1787, endeavours to defend himself from the charge of Popery. He observes, that no succeeding Pope has abrogated, and that all of them with opportunity and power of writing agreeable to Gregory VII.'s decree, that the pope can absolve subjects from their oath of allegiance; and that Benedict XIII. by canonizing Gregory VII. A. D. 1728, virtually confirmed his decree. He intimates that the charge against him by Nicolai and other pretended modern reformers, was a false alarm, designed to conceal the true danger of popery, from their own writings, in which the authority of the sacred oracles is undermined. I wish I was equally

ly convinced that Mafius, as I am that Nicolai has no friendship for popery. Though popery may find its account in the objections, which Socinians and Christian Deists have raised as to the canon and inspiration of scripture : men of such discernment as Nicolai, Biefter, &c. would not willingly contribute to the prevalence of a religion, which, if it had power, at least under Jesuit influence, would persecute them to death.

Sneider of Eisenach, in the preface to the first vol. of his acts and records, thinks that the greatest danger of the church is from men, who, while they excite ill grounded apprehensions of popery, endeavour to substitute, instead of Christianity, mere *natural religion*. That the most apparent and visible danger in Germany, is from Socinianism and Deism, I allow. That this is the greatest danger I doubt. Many of the pretended Reformers, are fair and open enemies. By scripture criticism, and especially by reason and ridicule, they assault the faith once delivered to the saints, and by scripture and reason sometimes seasoned by juster ridicule, the orthodox repel their attacks. *The spirit of Jesuits inclines, and their principles allow, aiming at their foe the arrows of death, without warning him to stand on his defence.* Destruction that walketh at noon day may be perceived, and sometimes bravely and successfully resisted. *The secret approaches of the pestilence that walketh in darkness, are not discerned, till opposing them becomes impossible.*

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I have seen none of the books referred to by Schneider in support of his sentiments, except an extract from Dreycorn's account of the German society for promoting purity of doctrine and true piety. Act. hist. eccl. nostri temporis 10 band p. 769. and Urlsperger's defence of himself and that society inserted in the same book 12, band p. 769. I desire to think favourably of the intention of Dr. Urlsperger. I lament with him that the true light of Christianity, if not extinguished, is much obscured in a great part of the protestant church. But I apprehend he rejoices, without proper evidence, that God is elsewhere repairing that loss by the light arising among Catholics*. A reformed popery in the

† The Rev. Dr. Urlsperger resigned, Senior of the Lutheran Ministry at Augsburg, and member of the Society for promoting Purity of Doctrine and Godliness, has fully cleared himself and that society of the charge brought against them 'as favouring Popery,' in a pamphlet intitled, Testimonies of Truth, which he published in the year 1786: wherein he remarkably distinguishes the church of Rome from the court of Rome; the first, he calls a sister church, the latter the man of sin. By a sister church, he means those Roman Catholics who adhere to the word of God, and are persecuted by the rest; and as nothing has appeared against his testimony since that time, we may deem it the cause of silence, and a satisfactory proof to those who aspersed his and the Society's character, by premature and unfounded judgment. This well noted and truly pious promoter of the cause of Christianity in its purity, has piously laboured since twenty-four years, to clear up those difficulties, in the doctrine of the blessed Trinity, which have hitherto given so much occasion for disputes, not only to Socinians, and despisers of divine Revelation, but also to well meaning and highly learned men.

The method Dr. Urlsperger has taken in that point is new, and has peculiar merit amongst systematics, but intirely consistent with the writings of the old and new Testament and the primitive

the writings of Jesuits, probably intends the proselyting those of other communions, rather than instructing those of their own. Light hath indeed

tive Greek church; whose doctrine he states in the following manner: "He, whom the holy scriptures call the Father of our Lord Jesus Christ, is truly God. Jesus Christ, the only essential Son of God, is likewise truly God as his Father. And the Holy Ghost, as intirely equal to the Father and the Son in essence, is also the true God. Yet these are not three infinite most perfect spirits, and, in essence, three Gods; but one infinite, most perfect Spirit; and, in this sense, but one God."

This Dr. Ursperger takes to be the scripture doctrine, and that of the primitive Greek fathers. By distinguishing this doctrine into essential and œconomical; and, by giving a proper definition of the term, God, in a three-fold sense, he proves, that, in the first sense, it signifies the essence of the triune God; in the second, that it stands relative to the Three essential persons (or subsistences); and, in the third, that it stands relative to the œconomy of God." He says, "that there is no subordination in the essential, but a voluntary subordination of the Son and Holy Ghost, in the œconomical, Trinity."

"That the term Father, Son, and Holy Ghost, are œconomical, and must not be applied to the unmanifested or essential, but to the manifested (or œconomical) Trinity: that Christ, the essential Son of God, who, in substance, was in the Father's bosom from infinite eternity, was begotten and anointed King, Ps. xlv. 7, 8. Prov. viii. 23, &c. before the beginning of the world (which he calls the œconomical eternity) by the decree or will of the Father, according to Ps. ii. 6, 7. Mic. v. 1. John xvii. 5. That the creation and administration of all things, especially the Redemption of mankind, and the salvation of persevering believers, from sin, misery, death and the devil, is committed unto the Son by the Father, through his eternal Spirit, who is sent by the Father through the Son. That his administration (or accomplished kingdom) shall be delivered up, by him, to God, even the Father; so that God shall be all in all, and his blessed manhood the vehicle by which all blessings shall be conveyed unto the redeemed of the Lord," 1 Cor. xv. 24, 29. Revel. vii. 15—17. Ch. xxii. 3.

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shined in darkness, by the publications of some honest and enlightened prelates and priests. But darkness alarmed, uses every effort to exclude or quench that light. A society for promoting gospel faith and holiness, to which papists are admitted, may add to the proofs, that a little leaven leaveneth the whole lump.

CHAP. II.

HAVING thus given the account of modern jesuitism, almost in full as it has been translated from the German, and published in Dr. Erskine's Sketches and Hints of Church History; I beg leave to express my confidence in the candor of that part of the public, whose noble disposition it is to regard every degree of religious and political knowledge, as a means to throw light on the present dark and impenetrable plan of the national convention, that its being republished will not be deemed untimely, superfluous, or an invidious exposition of that society and their associates, now working on every side; I testify, in the presence of the omniscient God, that nothing, but a sincere regard for the immutable truth of God, and the welfare of a deluded and imposed upon world, now desperately deranged, and sorely afflicted by the maxims of this society, has been the real and well-designed motive for its republication, by which even Jesuits and Roman Catholics may be warned, if they please. And as I think myself under such obligations, and bound to act consistently with the word of God, the constitution of this country, and that excellent declaration of his Majesty, dated the 29th of October last, I hope, my endeavours, even when I see the necessity of anticipating the specious form of the French

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constitution, will not prove offensive to any person or persons, who are sensible, that every suitable accommodation, in consistency with truth, for the best of purposes, is requisite to stop, or at least lessen the torrent of blood, to hinder, under God's assistance (now to be implored by every man) the malignant design of the national convention; and to bring the present anarchical state of public affairs as near as possible to that happy state of simplicity and truth, from whence it has degenerated since the fall of man, and the usurpation of the Popes since the seventh century. I shall therefore prove,

1st. That the present professional constitution of the French, is either usurped or degenerated truth, which I shall do by a parallelism drawn between that constitution and that revealed by God in the Bible.

2d. That the practical system of the national convention is not a new one, but invented and practised by the old serpent, since the fall of devils and men, by the Antediluvians, Nimrodians, Greeks, Romans, Popes, and Jesuits: and that it has been foretold by the spirit of prophecy.

3d. That neither the use of arms alone, nor deistical and philosophical writings; but the truth of God, supported by the authority and exertions of men, interested for truth only, may effect a happy change of things.

The first object of this publication is to assist in making discoveries, *whether the national convention*
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and their adherents, are the tools of the Pope and the Jesuits or not, by putting them under the following dilemma: If they are not tools of the court of Rome, they will abandon their jesuitical plan, to disorganize and reform the world by the present destructive war; they will endeavour to give sufficient proof to the French nation, the states of Europe, and especially Great Britain, and the Protestant states, that they are *ready to fall in with the views of his Britannic Majesty's declaration of the 29th of October last, "to unite the French nation under the empire of salutary laws, sound morality, and revealed religion; to establish a system of real and genuine liberty; to secure the freedom of the European states; which kind of liberty can be no other but what is consistent with the word of God, and the British constitution. But in case of persevering in the prosecution of their pernicious plan, it is evident, that they mean to crush the freedom of Europe, to subjugate it either to Rome's pagan or papal, or jesuitical jurisdiction; in which case the present neutral and combined powers must either unite into one system of religious and political opinion, and pursue a plan consistent with former engagements, which have hitherto not been fulfilled by Roman Catholic powers: or Protestant powers, by virtue of the Westphalian Treaty, must make a separate combination, if they will keep up the protestant interest and the balance of power. Both Roman Catholic and Protestant powers have to deal with a nation, capable of destroying*

stroying present and future happiness, if its general will is secretly directed by a court, or society, which has proved itself inimical to both, and which, acting behind the curtain, will endeavour to act against both, till they are in full possession of every throne, from whence they have been driven since the Reformation.

Though Roberspiere has lately declared *that no scrutiny ought to be made into the conduct of functionaries*; 'which proves guilt and rottenness to be at the bottom of the French cause, without taking the trouble of a scrutiny; yet can he mean, that no scrutiny shall be made by the prescriptive rule of the French constitution of June, 1793, to which he and the National Convention have made solemn oath in the presence of the Supreme Being? This constitution expressly says, that public functionaries are responsible to the public. Would this not prove, that the social guarantee is not regarded; or doth no longer exist; that after the limits of the public functions are clearly determined by the law, the responsibility, the obligation of the people to obey would with the responsibility of the functionaries cease? And that the treachery of French faith, as it was, is now, and ever shall be, cannot be depended upon? Such a declaration absolves allegiance. But I shall proceed to shew by a parallism, that the present professional constitution of the national convention is either usurped or degenerated *truth*, originally revealed by God in the Bible, and designedly used as a tool to build the devil's kingdom.

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1. WHEN they made the constitution of 1789, in the name of the Supreme Being, which contains a state settlement with the king, they assumed the appearance of deists, who profess a Supreme Being; which however they threw off, after they had deposed and murdered their king. Petulance or guilt did not allow them to make mention of the name of the Supreme Being in the constitution of 1792. Open professions of atheism, in the interval of 1792 and 1793, induced Dr. Priestley to write his letters, on the subject of religion, by which it seems, he has converted professed atheists into hypocritical deists, who now usurp again the name of the Supreme Being, but act, as practical Atheists, in every sphere their authority invades. This is old French faith. It proves however the divine truth, viz. The existence of a Supreme Being, which, after it has been denied, is again acknowledged by them.

2 Unity and indivisibility are truly biblic terms, and applied to God, his Christ, and the true church, but they are now highly unphilosophically applied to a corrupt republic; and, under penalty of death, are made its absolute creed, which twenty five millions are made to swear to preserve and defend at the risk of their lives, properties, freedom, repose, and every thing dear and near unto them. What philosophy

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IT is the uniform doctrine of divine revelation, from Genesis to the Revelations of St. John, that there is a Supreme Being of all beings, who has manifested himself as Father, the Word (or Son) the Spirit (or Holy Ghost) the Creator, Preserver, Ruler, Redeemer, Sanctifier, and Eternal Judge of the world; whose peculiar names are Jehovah Elohim, Jah, Ehejah, El, Eloha and Elohim, Elijon, Adan or Adonai, Shaddai, Zebaoth, Emanuel. Each of these names, prove the equality of his divine essence, and the equality of purpose, and relationship to created things, his unchangeableness, power, wisdom, goodness, justice, and truth, which are highly necessary, beneficial and comfortable, both to rulers and those who are ruled. To sport with such a being and his revealed truth, when either rejected, or usurped for wrong ends, must of course prove so prejudicial to usurpers, as the crime is heinous, and aggravated.

2 Unity and indivisibility, whenever they stand connected, are, in the highest sense, the peculiar characteristics of the Supreme Spirit, and can in no sense be applied to any matter divisible whatever. The divine names characterize one indivisible Supreme Being; the divine perfections constitute but one essence in the manifested Father, Son, and Holy Ghost: the divine covenant guarantees each

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sophy is this? matter divisible in infinitum. Temporal states, when under Roman tyranny, were acquired by the blood of the Franks (Germans); when Christian, were made the instrument of imposition and usurpation by the popes; when papal, were the dupes of the factious; when protestant, were made the object of cruelty, persecution, and intrigues; these now are epitheted with a divine title, *one and indivisible*. Is not this downright epicurean mockery and nonsense? By holding nature to be God, they make the republic their only, *their chiefest good*, and *the instrument* to disorganize the whole world, under the same blasphemous denomination. But this truth usurped by the Popes, &c. in their christian faith, is a familiar phrase made use of by the national convention to captivate the public mind, the easier to accomplish the worst of purposes, viz. the constituting a world without a Christ and a Church!!!

The end of society is common happiness. Granted, if the Supreme Being is made the center of happiness. *Government is instituted to secure to man the enjoyment of his natural and imprescriptible right.* If the national convention is sincere in their acknowledgement of a Supreme Being, they must also acknowledge, that he is possessed of a supreme right and power to prescribe rules for the government of his creatures! God, independent of all, is possessed
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each person that one indivisible essence, in whatever manner it may exist in the accomplishment of the divine purposes, God is one and the same in Christ, in believers, in hell, as he is in heaven, though in a different way. It is this one and indivisible God, who gave but one only begotten Son, and created the whole world out of nothing; who made first but one man,† and out of him but one woman, and through them all mankind: who gave but one general rule to all for an everlasting union and fellowship with him: one baptism, one gospel, one faith, one way to one heaven, and another to one hell, after one general judgment. Faith in these articles gently leads into that union and harmony, which is the ornament and comfort of a social life, here and hereafter.

All government has for its cause and original the government of God. Its end is the happiness

† Adam is called "the father of all," he called Eve "*flesh of his flesh and bone of his bone*, the mother of *the all living*." It was not good for him, even when he was made good, to remain single. This proves both equality and distinction, and also the necessity for a social life. The charter to rule their posterity, and the inferior creation, was given to both. Gen. i. 26, 31.

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of imprescriptible right *exclusively*. And these rights in God are liberty or sovereignty, equality or righteousness, safety and property in the highest degree, as the most perfect original, after which all government, be it domestic, aristocratic or monarchic, ought to copy. The enjoyment of Atheists, who call reason and liberty goddesses, must of course be very vague and defective; except they can give them that infallibility, independency, and omnipotence, which they blasphemously ascribe to them.

Art. III. *All men are equal by nature, and in the eye of the law.* The latter is granted; but the first is only true respecting the essence, and not respecting the state of essence, which differs in every individual; there are not two men perfectly equal in millions. There are sinless natural equalities, such as Adam and Eve were possessed of, in being made after Christ, (the image of God.) There are corrupt and infernal ones, possessed by devils
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of the people, by securing unto them the enjoyment of their natural, civil and religious rights; prescribed to every citizen in his own breast by the law of nature and divine revelation. These rights ought to be equally secured, and liberally enjoyed, in the safety of his person and property against any oppression whatsoever. — The worshipping and serving one only true God, in the name of one only Mediator, by the direction of his word, in spirit and truth, to the best of his knowledge, is the first great right which every citizen ought to enjoy safely and undisturbedly. Whatever promotes the real happiness of individuals, and that of the society, in a lawful calling, is never to be infringed by any law or government whatsoever. If French constitutionalists plunder divine revelation of these privileges, and ascribe them to the invention of the presumed goddess of carnal reason, what must we call them?

The scripture doctrine of equality and distinction runs thus.

Whatever is founded in God, his perfections, covenant, persons, works, words, ways, mercies and judgments, is possessed of a double equality. 1st. *an equality of essence*, 2d. *an equality of purpose*; (an essential or manifested righteousness.) All men are equal in essence, and made by God out of

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and wicked men: there are graceful and celestial ones, in regenerated and sanctified creatures. Even in point of law, justice is to be administered indiscriminately, in proportion to virtue and vice, to good and bad deeds. Again: *Free people know no other motives of preference, but talents and virtue.* This is not a natural, but a Christian principle. Adam and Eve, after the fall, before they heard of a Saviour, had neither freedom, nor talents, nor virtue, neither could they invent a plan for their preferment. What men possess in communities, where, and after Christ is made known, is to be attributed to Christ's mediation, let men be Heathens, Jews, or Christians. The very existence of men, as men, is owing to the mediation of Christ; and whatever talents and virtues he is possessed of, he is to apply them freely, in a lawful calling, for God's glory and the common good. This principle of equality is originally founded in God, and universally connected with the principle of distinction. The latter is kept as a body of reserve by the National Convention, till the guillotine and sword has made room for its preferment!!! This is the invidiousness and hidden poison of the French system, whose effect can be hindered only by treating this principle of equality, as it stands connected with

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the dust, enjoy the elements, with the treasures thereof, for their support and comfort; they are all subject to sin, misery, death, and judgment; but every man is distinguished from the other by the condition and state he is in—every faculty of the mind, every member of the body, and their particular destination, differs from the other. Respecting a state of grace and glory, God passes by none. The Mediator is universal; the means are universal; the way is pointed out to all; but only those who use the means, and go the way, arrive in glory. All believers are saved by free grace, which is the spring and motive to apply talents and virtue; whenever merit is ascribed to faith and good works by God, it is in consequence of the mediation of our Lord Jesus Christ, for our encouragement to be faithful, and give all glory to him. We read in the word of God, that Christ says to such as did believe on him, “*thy faith hath made thee whole.*” Faith is the work and gift of God; but the hand that receives faith can be withholden. A dead faith, like that which devils have, is not a saving one. A saving faith ascribes all to Christ, and Christ all to faith.

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with the principle of distinction, on a scriptural footing.

Art. IV. In this article, "the law is stated to be free, and the solemn expression of the general will; that it is the same for all, whether it protects or punishes; that it cannot order but what is just and useful to society; that it cannot forbid but what is hurtful." This article, on a slender examination, will be soon discerned by a judicious reader, acquainted with divine revelation, that sovereignty, the exclusive right of the Supreme Being, is blasphemously applied to the general will of the people, who, directed by the sovereignty of constituted authorities, are indeed only the tools of their own will. Thus a wheel within a wheel, moved by the wind from hell, sets the whole republic in motion, for a combination of crimes, for general rapine and murder. Its sameness for all can only be understood of a strict conformity to the judgment of the National Convention: whatever is right in their eyes, insures protection; whatever they think wrong, incurs their indignation and punishment. And it is as absolutely impossible for the National Convention to order any thing, contrary to what they think is useful to society, and to forbid what they judge to be hurtful, as it is for the Ethiopian to change his colour: black will as long continue to be

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Art. IV. As to the freedom of the law of God, which alone can direct the expression of the general will; its nature and effect is fully defined by the Mediator and Saviour of the world, in part of a dispute held with the opiated Jews and offsprings of Abraham, who, pretending to have been always free, and never the slaves of any man (or nation) whatsoever, were told by him what true freedom is, saying, to those who believed, John viii. 31, 36. "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free," &c. Ver. 36. "The servant" (or a mere instrument of Divine Providence, who for a time may serve the purposes of God) "abideth not in the house" (or economy) "of God for ever, but the Son abideth for ever. If the Son therefore shall make you free, ye shall be free indeed." The Jews, as a nation, had often been enslaved by the Egyptians, Babylonians, &c. and were now tributary to the Romans; but Christ, the universal Saviour, aims at an emancipation from such tyrants, which every sinner is in bondage to, and therefore endeavours to convince these imaginary libertines of the necessity of the freedom, by the Son. It is not the place here

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be white, and white to be black, as the restitude of their will, supported by the guillotine and the general will, finds any difficulty in the inequality of superior talents, virtue and property!!! Such is the delusive perversity of the human kind, when it usurps the authority of God, whose laws alone are free; and the expression of his divine will ought to be also the solemn expression of the general will. This alone is always the same, whether it protects or punishes. He alone orders what is just and useful to society, and he alone is of so infallible a nature, which cannot forbid but what is hurtful. Divine revelation, and the course of Providence, prove this universally. The opposite is also known, from the same sources, to be the government of king Apollyon and his crew, who ever usurps Divine authority, and corrupts sacred truth. The nearer he shapes himself in an external conformity to the Divine system, the more masterly and less suspected he acts his part; especially in our days, when Socinians, in imitation of Becker, deny the powerful influence of the devil, the existence of the meritorious sacrifice of Christ, and the necessity of a divinely inspired revelation by the Holy Ghost. From hence it follows, that corrupt reason is the supreme deviser, the corrupt will the general accomplice, and an uncontrollable explosion of pas-

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to expatiate on this point in its full extent. I shall only state, that truth, manifested in the law of nature and divine revelation, is the effect of the sovereign will of God, by a covenant (or social guarantee) with the Son, to create the world, and especially man, after his image, Jesus Christ, to whom he also committed the government and ruling of the world. It is enough to say, that nature was not sufficient, even in a state of integrity, without some revealed laws. Man, limited, by his nature, for his peculiar purpose, could transgress these limits. Dominion was committed unto him over the inferior creation, by an express rule, which supposes the possibility either of doing too little, or too much; sad experience taught him that in not ruling the serpent, the serpent ruled him. He was made a living soul, a free moral agent; but his free actions were subject to dissipation, which God therefore directed and retrenched by a positive law: *thou shalt eat of every tree: but thou shalt not eat of the fruit of one tree*, lest you die. The man was made very good; but it was not good for him to be alone; God made a help meet for him: he was commanded to cleave to his wife, and both to be one flesh;—to dress and keep the garden, Gen. i. 26. 31. and ch. ii. This proves the impossibility of man to be happy, by
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passions the ready executioner of every doom. But can such a community, so numerous a community, resemble any thing else but hell? and is not this a sure proof that, had we not a full description of hell in scripture, Socinians have no reason to laugh at asserting it; when a nation of 25,000,000 proves it true, and resembles it beyond contradiction! Brissot, now guillotined, Brissot, one of the most active promoters of the revolution, in his pamphlet, page 119, gives the following dreadful description of the people of France. 'The people of France' says he, 'is only a compound of those mercenaries, hired to besiege the senate, to insult the magistrate, to stimulate to pillage and to conflagrations, and to call for murder without end.' Such are the effects of free will without grace, the fear of God and good government.

Having

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living without the revelation or expression of the divine will. When man made the will of the serpent, or the devil, the rule of his free-will, he fell, his will became corrupt and anarchical. God then armed Christ and the whole universe with his absolute justice, or enmity, to resist and destroy this anarchy, especially in human nature. It was this absolute enmity, which limited every free action of Christ for the expiation and atonement of sin, for the restoration of God's image, and for the destruction of the dominion of sin, death, and the devil. The administration of justice, in protecting the faithful, and punishing the wicked, is committed to Christ, Gen. iii. 15. John v. 22, 23. His doctrine, works, and example are downright enmity to sin, destruction to Satan and his crew, and perfect love to his people. This is called the law of liberty, Rom. viii. 1—3. James ii. 12. His gospel is a perfect law of liberty, James i. 17, 25. His Spirit is a spirit of liberty, 1 Cor. iii. 17. The English liturgy says, 'thy service, O Lord, is perfect freedom.' The effect of Christ's meritorious death is complete deliverance from sin, which is imputed upon those who believe on him, and prove their faith, by serving him. See Luther's commentary on the Epistle to the Galatians.

Having thus made a cursory statement of the leading ideas of the two different systems, by a parallelism between the original plan of God with the world and mankind, revealed in the Bible, and that wretched copy of it, called the French Constitution, I shall drop the parallelism, and only paraphrase on, and elucidate some of, the remaining part of that constitution; proving thereby, that most of it is likewise taken from divine revelation.

As to the sixth and seventh article, *respecting the liberty and power in man, consisting in doing every thing that doth not hurt the rights of others, &c.* they talk of man, either as he came out of his Maker's hand, made after the image of God, when he had sufficient power to do what is right; and, like one that has made a bankruptcy of a large estate, imagines that he is still the same man, they will not own that *general corruption* which besets him; or they talk of men under the dispensation of God, by the instrumentality of a divine Mediator and a divine revelation; and after they have, from their infancy, imbibed the doctrines of Christianity, or acquired knowledge superior to that of the vulgar, they kick that mediation, and the precious means of grace, out of doors, and ascribe all to the power of nature. In doing this, these politicians imitate, and do the same, that every ungrateful, proud philosopher, ancient or modern,
ever

ever used to do. All robbed divine revelation and sold it dear enough. It is therefore proper, and highly becoming every professor of the Truth, to place the power of human nature in its proper place, and state, in a true light, by definitions conformable to divine revelation.

Let us then see what human nature is without divine revelation.* We do not deny that every natural

* Submission to the will of the Supreme Being, together with the doctrine of the necessity of a divine revelation and mediator, are totally out of the question with these proud philosophers, who after having plundered the holy scripture, they ascribe all to reason, or free will. Such a conduct, however, is the effect of the doctrines taught by the Popes, the Council of Trent, and the Socinians, to which class we may justly reckon the modern sect of Næologians, who with great pomp of words, represent human nature and the will of man almost as it was in Adam before the fall, and endeavour to establish, that the mediation of Jesus Christ (as it is set forth by Moses, the Prophets, and Christ himself, in the Old and New Testament, and as it is also asserted by Lutherans, Episcopalians, and Calvinists) as unbecoming the dignity of the Supreme Being, who, by making Christ a sacrifice for sin, nay, a curse for man, would thereby have proved himself a cruel, blood-thirsty tyrant, who could not forgive sin, till he had seen the blood of his son.

By this specious and cunning representation, they endeavour to abolish that kind of mediation, which reconciles men to God, which has destroyed the power of Satan, which has rendered inherent sin in believers undamnable, which magnifies the free and wonderful love and justice of God, which renders good works acceptable and perfect, and the sufferings of believers precious in the sight of God, and which is the strongest motive and support of true morality. Now, if this kind of people would be consistent with their

natural corrupt human being, is, with Adam after the fall, still possessed of his five senses, of a faculty to

their own doctrine, they should prove that the principle of mediation is an unnecessary one, that it doth not exist in the creation, preservation, and ruling of the world; that evil, the greatest obstacle to moral perfection, needs no redress by intermediate causes, and that the world itself is without them. They ought not to speak of motives of preference in elections, as consisting in superior talents and virtue; because in a perfect state of equality, as it is stated by their definitions, talents and virtues are useless, men are all equals; each class of them can do for themselves; they need no representatives, no mediators. Or, if they say the human species wants mediators, why do they reject that divine one which reconciles and superintends over all? This involves them in the most palpable contradiction. They talk of God's love, and revile the most endearing proof of that love.

But 'a divine mediator,' say they, 'who died on the cross,—this is unbecoming the dignity of a God; it is absurd, unreasonable, and foolish! We cannot comprehend who, amongst men, would give his son, his beloved son for sinners, the worst of rebels.' This is the language of men, who call themselves Christians. Their eye is evil because God is so amazing good, in doing a thing so uncommon, so exceeding singular and unheard of; and, indeed, it would scarcely be believed, did we not see the necessity thereof, and hear the Son himself speak of it with the highest degree of amazement; John iii. 16. saying, "God so loved the world, that he gave his only begotten Son;" But unto what did he give him? I answer, with the great apostle St Paul, "unto the death of the cross," Phil. ii. 7, "the accursed cross," on which every man hanging is, by the divine judgment, a curse. Gal. iii. 13. Deut. xvi. 23.

Now, that this love, indeed, seems exceeding foolish; or, as one lately said, 'great weakness to believe such a thing, that Christ bore the sins of the world.' We grant it is so in the eyes of carnal

to reason on what he now is, what he should be, and what he must have been before the fall ; that he, like Adam and Eve, looks for means, to cover his nakedness ; and if they can find only the leaves of fig trees, they exert all their power to sew them together ; that respecting religion they are still possessed of the faith of devils, which believe in a God and Judge of all, tremble at his presence, and have power to run away from him, and seek shelter for themselves, either behind the trees, or under the rocks and mountains, as may be seen from Gen. iii. 7—14. Rev. vi. 12—17. That respecting social duties, help and comfort, men are as apt as Adam was, rather to deny the obligations and to blame and ac-

nal reason, short-sighted, sensual reason, and delicate, and effeminate human nature. But this divine foolishness, if considered with the great purposes of the divine council, according to which it beloved him, from whom and to whom are all things, “ in bringing “ many sons to glory, to make the Captain of their Salvation perfect through suffering : we must needs say with the great apostle, 1 Cor. i. 25, “ the foolishness of God, is wiser than men, and the “ weakness of God is stronger than men.” Howbeit we speak of wisdom among them that are perfect, who see the necessity, the expediency, and use thereof, in its own light, And in that sense it is the only love beyond comparison ; else we might prove that men, enlightened heathens, and ambitious men, from other motives, have done a similar thing ; having been once engaged in a public cause, have made amazing great sacrifices of every thing near and dear unto them, to promote the happiness of their fellow creatures, could we think enemies of the cross of Christ capable of being persuaded by it.

cuse,

cuse, than to assist and prop the sinking spirits of the guilty, wretched, and miserable; nay, take delight to render them more wretched and miserable. These are the exploits of human nature without saving faith, without the grace of God in Christ Jesus. Is it possible to wash ourselves clean with *muddy waters*? I shall therefore give a bible and paradisaical description of that real and genuine liberty, which alone is worthy to be called liberty. I hope no devil, nor philosopher, nor Frenchman will dispute it, in any part of the description; except he is deprived of reason itself, and should therefore not talk of the power of reason at all.

Real and genuine liberty is the gift of God unto mankind, through the mediation of the Son of God, our Lord Jesus Christ in human nature, by his active and passive obedience manifested in the Bible immediately after the fall, and applied by the gospel, the sacraments through the Spirit of God, to men, especially those who feel the condemning power of sin, misery and destruction, to enable them to believe and to come to the Mediator with a contrite and humble heart, wrought by God, to receive the forgiveness of their sins, and every divine grace; through which they, in their different stations of life, are qualified to act conformably with the divine will, from such motives and principles, in such a manner, and for such purposes, as will entail

tail misery or wretchedness, neither on themselves nor their fellow creatures; but secure life, freedom and happiness, both in this life and in that to come.

This alone can be called real liberty; every word, action and project, which entails misery, in time or eternity, is not a good word, not a liberal action; not a safe project.

Whenever the freedom of the press and speech, is improved for such a liberty, many a book which contains discourses, as ensnaring as that of the old serpent with our mother Eve, will then as willingly be burnt as those at Ephesus, Acts xix. 18—20.

As this kind of liberty is thoroughly scriptural, and consistent with most of the professions of the best sorts of protestants, nay even famous scholastics, and in completion the same with that, usurped by modern philosophers, viz. Hobbes, Locke, Price, Priestley, &c. who, independent of God, Christ, divine mediation and divine revelation, state it as the effect of reason or human nature; as consisting in an absence of impediments, of coercion, of restraint and prescriptive rules; just as if human nature, poor human nature, were in such a condition now, as to be able to act independently of God and the intermediate aid of secondary causes: we ought to consider it as the precious gift of God. Could it be ever possible to strip human nature of all outward help, means and graces, we might be able to

give an adequate idea of the all sufficiency of human nature !!! But this is altogether impossible except Dives in hell would give it, where he, independent of the divine and every creature's aid, feels the want of every thing that is good, and the impossibility of free will to remove impediments and pains which are the cause of his eternal confinement, Luke xvi.

Man indeed is made after the image of God, that is Christ; but as Christ himself was limited to accomplish the purposes of God, his father, to whom he was obedient unto death, even the death of the cross, in order to be the cause of our freedom, we cannot consider human nature, even in its most perfect state independent of limits, impediments and restraints. Adam wanted a help-meet in the state of perfection, he wanted rules, for directing his will to make a right choice of that which is good and to avoid what is evil. Gen. ii. After the fall even the best of directions were of no use to him; he wanted a deliverer,—a deliverer to be his wisdom, his righteousness, sanctification and redemption or propitiation. Faith in Christ is the only commandment now unto salvation (or true liberty) and that no sooner till it is given or wrought by that power, which raised Christ from the dead. Eph. i. 11. John vi. 37. 40. The Christian religion is not without restraints, but they are the hedge,

hedge, that we may enjoy those exceeding great riches and privileges, which are in Christ Jesus, even an eternal life in God's own way, by faith.

This kind of liberty has for its object the preservation of life temporal and eternal, of rights unchangeably good, and of that lawful property which is the substance of man's safety and happiness, and for which not only freedom of thought, of speech, of the press and religious worship, but also the free use of every other means ought to be granted and limited to every member of the society by the authority of the state, as far as divine providence has favoured each with means, capacities and talents for the said purpose. The abuse of that liberty for any other end falls under the cognizance of the law, by the instrumentality of those, whose right it is to seek for redress of oppression, in a legal way; which is the substance of Art. vii—xx. and for the practice whereof divine revelation, the laws of civilized nations abound with the plainest rules, which the philosophical usurpers of the French national convention would impose upon the French and other nations, as imprescriptible rules, in their own name and authority, independent of God and a divine revelation.

On a discreet and strict enquiry, it will be found that whatever is good in the French constitution and also in the Justinian code, (collected and com-

posed by Tribonius, a Heathen, who insidiously mixed good and bad in one general lump, to the great prejudice of Christian-like jurisprudence;) is derived either from the practice of the primitive Christians, or the Jew's *Polita Sacra*, which, instituted as well as the gospel, for the public good, and solely the gift of God, by the mediation of Christ. Acts vii. 37, 38. 44. Gal. iii. 19. 20. Such was the poverty and consciousness of guilt of the human mind, in the two first transgressors, that they could, by no means, think to find out a remedy to redress the loss and wrong they had sustained, by the seduction of the old serpent, that mankind would have remained for ever without a gospel and a jurisprudence, had not a merciful God manifested both, and substantiated it by his own most perfect interference as an impartial judge, between the author, the deluded accomplices and the intermediating and participating security of and for the first transgression. There was never a court held with so strict a justice and impartiality as that in Paradise, where God in justice and mercy distinguished between the seducer and the seduced, and even spared not his own Son, when he by a previous engagement became the voluntary security and redeemer of the latter, by putting him under absolute justice for the restoration of the divine image, the conquest of the devil, and the appeasement of divine wrath.

All

All subsequent judgments of God in Cain, the Antediluvians, the Sodomites, the Egyptians, the rebellious Jews, the Babylonians and Romans, are its copies in a striking analogy. What madness is it therefore that the French usurpers with Thomas Paine, speak of self-created government and rights imprescriptible; nay of perfect liberty, when they, by fathering it upon themselves, evidently prove, that only the abuse thereof is copied from the conduct of the father of lies, the first rebel.

Articles xxi. xxii. speak of public aids "*as sacred debts, and the obligations the society is under to provide for the subsistence of the unfortunate, either by procuring them work or by securing the means of existence to those, who are unable to labour. That instruction is the want of all; that the society ought to favour, with all its powers, the progress of public reason, and to place instruction within the reach of every citizen.*

The substance also of these articles is as old as the existence of mankind itself, and has the conduct of God and Christ for its pattern. God saw the need human nature would be in, he therefore provided the treasures of the elements for their aid; when these were forfeited, when the whole earth fell under the divine curse, Gen. iii. 17, when the whole creation was made subject to vanity, to the bondage of corruption, when it groaneth and
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travellcth until now, God left it and mankind not without expectation, Rom. viii. 19—22. He placed the rights of the unfortunate, on a surer footing than they were under the administration of Adam, namely, under the management of his eternal Son, who being first the Creator of all, John i. 1. 3. Eph. iii. 9. Col. i. 15, 16. became afterwards the reconciler, v. 17—20, and after he had accomplished the reconciliation in his most holy manhood, he put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him, who filleth all in all. Eph. i. 17—23. There is none of the needy and penurious race of Adam, who ever existed, still exists, and shall exist in future, who are possessed of a truly independent fortune without him.

The men of this world, who have their portion in this life, whose belly he filleth with his treasures, hid to them, never acknowledge his bounty, Ps. xvii. 14, and the existence and upholding of the refractory Jew, who still deny the Lord of glory; the Heathens and neglected tribes of such, who in the midst of Christendom remained ignorant of him, live by his mediation, intercession and bounty. 1 John ii. 1, 2. Ps. viii. comp. Hebr. ii. 6—18. Zech. xii. 9—13. Rom. ii. 3—24. Acts xiv. 1—18. All these eat their daily bread from the table of an unknown Lord.

Respecting obligations to public aids, which
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the French call 'sacred debt,' in consequence of which they have put all property in a state of requisition, so that the free and independent citizen, his widow and orphan, with the invalid and decrepid, have nothing left which he may call his own, but sighs, tears and broken bones, *it is evident*, that the spurious name 'sacred debt,' is usurped and corrupt truth, employed as a tool from the sanctuary of God for to succour the designs of the devil; who, as a murderer and a liar from the beginning, under pretext to provide for the subsistence of the unfortunate, and to further instruction for the progress of public reason, has now for five years, fully proved in fact, that he means nothing else but the establishment of the jesuitical system: for the proof of which no better testimonies can be given than their own journals, the declaration of Danton, the writings of Brissot, and Camilla Desmoulin.

Each of these were pursuing the general plan with the national convention, until the grand schism of the Brissotines and Maratines last summer, when their infernal goddesses (Envy and Malice) gave vent to their scorpion like spleen, and each of them in opposite pamphlets, laid the whole of the design of the present revolution open to the eyes of the world, which probably added to secondary reasons, why each of them, with their adherents, have been lately put out of the way by the guillotine.

What

What is the chief scope of this plan, for which all property, and the people in a mass, are put in a state of requisition? I answer, the *enlightenings* of reason, for the pulling down of a superstitious and corrupt system, in vogue for near 1200 years, of which all are sensible that it is now no longer practicable in these enlightened times: and, to re-establish the old mythologian system, (a pantheon in every village) for which Rome and Jesuits have as great affections as their claim is, since the time when its foundation was laid by Romulus and Numa, and for which they know they will find soon more aid and support from Roman Catholics and silly and worldly-minded Protestants, than for the establishment of the Bible and pure Christianity!! It is that progress of reason, and not the promoting of salutary Christian knowledge, they all have a hankering for, if not they would have banished Aristotle and the mythologian classics, long ago from Christian schools and universities, and exposed their pernicious tendency and prejudice to the only true and beneficial system of truth, established by God in Paradise. The latter, however they well know, wants no aid from the use of the sword, any further than for the terror of evil doers, and the protection of them that do good.

If we consider public aids as a sacred debt, in a true scriptural light, it will appear that the
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epithet " sacred " is blasphemously applied to any object or means which cannot be construed to be attributive to the divine glory and the good of mankind, defined by divine revelation. The origin of public aids as sacred debts, is undoubtedly a divine appointment for the best of purposes. They presuppose a willing mind, sensibly impressed by the abounding goodness of God, in the œconomy of dispensations and ordinances, whose results are acknowledgments of undeserved mercies by the needy and destitute. Such is the state of mankind after the fall. Men impressed by the divine interference between them and satan, in redressing the awful doom, " thou shalt surely die," and by the promise of a Mediator, were induced to sacrifice part of the fruit of their labour, under the particular direction of God, respecting the quality and the quantity of the sacrifice, with the manner how, and the scope for which they should be made.

Thus we hear of the sacrifices of Abel made by faith, Gen. iv. 1—3. Heb. xi. 4. of Noah, Gen. viii. 20. of Abraham, who paid voluntary tythes to Melchisedec, king of Salem; Gen. xxii. 9—18. When God commanded Moses to direct the will of the people to contribute towards the building of the tabernacle, he not only restrained the command, and would only have it to be taken from every man that gave it willingly, Exod. xxv. 1, 2. xxxv. 5. 21, 28. xxxvi. 2. but it was also for no

other purpose. When Aaron, by the free will of the people, gathered contributions for the service of the golden calf, God threatened to consume the people, ch. xxx. 13—16. xxxii, &c. and when the people contributed more than was necessary for the present purpose, they were commanded to bring no more. Exod. xxxvi. 3—7. The cases in which God positively demanded contributions, were the first fruits and the first-born, who were holy to the Lord, Exo. xiii. 2. xxiii. 19. In absence of or after the death of the father, the first-born was ruler and priest in the family. Gen. xlix. 3. Exod. xii. 29. 2 Chr. xxi. 3. This dignity he held on condition of his good behaviour, according to the constitution of God, set forth in the Noachian and Mosaic Law; when Esau sold and Reuben forfeited his right of primogeniture, it was irrecoverable. He received a double portion of the father's goods for the support of his dignity. Deut. xx. 17.

1. Respecting the different kinds of offering set forth in Leviticus, they were the free gift of the people, but the species as well as the quality, the manner and purpose for which they were to be made, was directed by God so, as to typify Christ, the great sacrifice, which God had destined for an atonement of the sins of his people. Heb. vii.

2. When the tribe of Levi was substituted for that of the first-born for the service of the Lord at the tabernacle,

tabernacle, no landed property was allotted to them in Canaan; the Lord was their portion, their temporal property was divided amongst the eleven tribes, who were to pay tythes for their support. Levit. xxvii. 21. 30. 31.

3. Every one of twenty years and upwards that was numbered was to pay half a shekel, after the shekel of the sanctuary, which was called the atonement money, and was to be given by the rich and the poor. Exod xxx. 11—16.

4. Kings and judges received presents. Gen. xliiii. 11. Judg. iii. 14. 18. 1 Sam. x. 27. David sacrificed them again for the service of God. 2 Chr. xxx. 2, 9.

As long as the children of Israel served the Lord God of their fathers, they were truly a free and independent people; they disposed of their property according to the will of God. See Roger Acherley's *Britannic Const.* Intr. pag. 14. but they could not bear that happy state of freedom, in which they served the God of Jeshurun (the God of righteousness) Deut. xxxiii. 26—29. they sinned against the Lord, and he delivered them up into the hand of their enemies, who oppressed them; Judg. iii. 8—12. iv. 12. vi. 1. and it is strange that they should fall in love with their mode of government, and reject the Lord, with all the privileges annexed to his service, to be their king, especially in the time of Samuel, one of their best judges, who could

say for a truth, "I have not taken an ox or a se
 "from them;" but the absolute will of the people
 demanded a king, like other nations, and the Lord
 consented to this general will, or what is now called
 the majesty of the people; he gave them a king in
 his wrath, and pointed out to them the mode of
 reigning, by the arbitrary will of a king, who, like
 the French constitutioners now, would not call for
 public aids as voluntary gifts; but claim the whole
 of their property as a debt; he, like them, put the
 whole in a state of requisition, whenever he
 pleased, 1 Sam. viii. 11—22.

The free will of men, when directed by the su-
 preme will of God to a just and holy submission, is
 thereby kept free and happy; but whenever it is ap-
 plied to wrong objects meets with a curse, bondage
 and misery. By this it is plain, that human nature,
 if free, is not contented to be so. This rebellious
 free will is the cause of evil, the greatest slave and
 tyrant to itself. "To whom one giveth himself a
 "servant, his servant he is, to obey," Rom. vi. 16.
 The government of David, Solomon and other kings
 is highly censured, by Voltaire and others, to have
 been tyrannical, but they do not consider, that after
 the people had rejected the God of their fathers to
 be their king, and wanted a king like other nations,
 to govern them after their manner; that David and
 others did no more, but what the corrupt will of
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the people was originally pleased with. They do not remember, that it was still a mercy, that God limited the conduct of these kings, that they did not all the wickedness, which the kings of the nations did. When God sent his own Son, who neither taxed nor oppressed them, but would make them free indeed, John viii. 30—36. nay, kings and priests for ever; Rev. ii. 26—28. they were so infatuated and inured with the custom and fashion of the kings of the Heathens, that they flatly rejected him, and unanimously cried crucify him; crucify him! We have no king but Cæsar, said they. This was done by the majesty of the people.

After primitive Christianity had stood its trial for upwards of three hundred years, without kings and a secular clergy, they again courted the friendship of kings, and the popes; and it is on that account, that the Christian church is again called a whore, as that of Israel was by the prophet Hosea, ch. ii. 1—5 comp. Revel. xvii. For this both popes and kings made her pay dear enough. Of this there are two highly remarkable instances known from the unanimous testimonies of historians, only respecting France, from whence the malady spread all over the world in the eighth century. After the Merovingean race had been debauched, by the pope and clergy, Pepin, Major Domus and father of Charlemagne, not satisfied that he
had

had the administration and the power of a king, wanted also to be in possession of the title, consulted pope Zechariah, in the year 751, by the following question, "whether it is not lawful, that he who is "in possession of the power, might not also have the "title of a king." Pope Zechariah answered in the affirmative, and thereby settled that right in the pope which God originally gave to a nation to put a king over them by the ecclesiastical law, which in order to keep up strange distinctions and animosities occasioned a duplicity, nay multiplicity of masters, a multiplicity of taxes, of customs and independent interests, in that and many other states, nay, they gave the preference to this foreign lord, and his ghostly subjects, who, not satisfied to eat the fat of the country themselves, sent also a large part thereof abroad, not by the voluntary but compulsory consent of the sovereign and the people. Thus, what was originally the will of God and the voluntary offering of the people, became the absolute demand of an usurper, which no king, no people, nay not even the divine law itself is permitted to redress.

Another instance of such an usurpation, is what happened in the year 1614, after the grand scheme to introduce the decrees of the council of Trent, respecting the reformation of princes, into France, had hitherto been frustrated by means of opposition, made by the States General; the point was gained by

by the votaries of the court of Rome, under another name, viz. Lewis XIII. being a child of nine years, and under the regency of his mother Mary de Medicis, was made to solicit Paul V. for the confirmation of the following decrees. Cardinal du Peron, in a speech of three hours, prevailed with the States General by this argument, *that though it is not lawful for any man to kill a king of France, yet, as the laws to meddle in the case of the king are the ecclesiastical, none but the Pope and church have to decide in the king's case.* This was agreed upon by a majority of the States General, who were the last that ever assembled since, except that assembled by Lewis XVI. Hence it is that the States of France lost their sovereignty. The King was but half King, on condition of serving the church, or rather the court of Rome, and on condition to extirpate the Hugonots. Hence are the prodigious plans and enterprizes in the times of Lewis XIII. XIV. XV. XVI. for establishing an universal monarchy, by those immense sums which were exacted from the people for that purpose, which kept all Europe in a warlike disposition, till at last the revolution brought on the present system of an universal requisition of all property, in support of this most wild and destructive scheme, which has not its equal in the annals of the history of mankind, except in the antediluvian world. The worst

worst is, that these public aids are called sacred debts; when it is evident, that there is no other sacredness in the French cause as the mythologian and theatrical one, which scripture calls the abominations of the Babylonian whore, whose riches are devoted as food for the fowls of heaven, Rev. xviii. 8—24. xix. 1—17. Public aids or contributions for the support of the true church and Christian states, have never been made in so compulsory a manner by the apostles, as Rome pagan and papal have set the example now copied by all those states, who act arbitrarily without representatives. Peter, in the case of Ananias and Sapphira plainly shews that property devoted as public aids, ought to be given sincerely and voluntarily or not at all. And the apostle Paul used evangelic motives taken from the voluntary poverty of Christ, to induce the Corinthians to public contributions, avaricious withholders, are but a spurious kind of Christians.

It is highly remarkable, that the people were never more willing to contribute towards *public aids*, but after particular favours were bestowed upon them by the good hand of God. After the promise of a Saviour was made, sacrifices were instituted, and Abel brought his by faith on the Saviour. After the flood, Noah offered a sweet smelling sacrifice unto the Lord. After the grand deliverance of the children of Israel out of the house
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of bondage in Egypt, the people willingly contributed towards the building of the tabernacle; the same was done towards building the temple of Solomon. After the Spirit of God was poured forth upon the primitive Christians, their temporal goods, without being called for by the apostles, were devoted to the support of the poor and the propagation of the gospel. Acts ii. 44—47: But as soon as the gospel lost its power and purity, and the avarice and selfish designs of the priests and the popes, supplanted those generous dispositions to do good, by coercive laws, the earth was filled with superstition, rapine and murder. Human nature became a stranger to do good willingly and for God's sake. And though Lockians and Americans speak of public aids as free gifts, and grumble even at three-pence tax, on a pound of tea, when imposed upon them without their consent, yet such is the averfeness of free will, when left to itself, that it rather sacrifices millions for the slaughter of mankind and the support of the service of the devil, than to contribute freely for the upholding of gospel and lawful government, nay even what has been devoted by others for good purposes, and which, like the merchandize and hire of Tyrus, ought to be holiness unto the Lord, Pl. xxiii. 17. 18. is now taken with profane hands, which, never filled, set also seals to infernal laws, and force that from the public, under a spu-
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rious name of "sacred debt," for the worst of purposes, what originally had God for its author and ought to be the free gift for the public good.

As to a reformation of this point, there is perhaps no constitution in the world, which next to the holy scripture, is capable of rectifying those abuses, crept in by deviating from and usurping divine authority, *than the British*, which granting liberty both to the king and subjects to do only good and no wrong, limits also the means and public aids, for the support of the first and the suppression of the latter, by representatives legally to be chosen for such a purpose.

I shall now proceed to the consideration of that part of the French constitution, which contains their doctrine of "*social guarantee*," which they represent "as consisting in the action of all," to "secure to each the enjoyment and preservation of his rights." That "this guarantee rests on the national sovereignty;" that "the social guarantee cannot exist, if the limits of the public functions are not clearly determined by the law, and if the responsibility of all public functionaries is not secured." That "the sovereignty resides in the people, that it is one and indivisible, imprescriptible and unalienable;" that "no portion of the people can exercise the power of the whole; but each section of the sovereign assembled ought

“to enjoy the right of expressing its will in perfect liberty.” What a daring usurpation of infidels!

Was there ever a sovereignty which in every part of its description strikes so near to that, which is established by the eternal covenant, of the Supreme Being with himself, namely, a divine Father with his essential Son, and ever blessed Spirit, where each of them acts in an inseparable connection with the other persons, to secure the enjoyment and preservation of the supreme dignity; where each function is clearly determined by the eternal covenant, and each has bound himself to answer those engagements in one indivisible, imprescriptible and unalienable sovereignty; where no person of the blessed Trinity exercises separately the power of the whole, but each enjoys the right of expressing his will in perfect liberty?

I think, I am sure, that every sound divine, who is possessed of some degree of the scriptural knowledge of the blessed Trinity will freely coincide with me, that each part of the above description may be amply proved from scripture to be part of that divine covenant of peace, mercy and justice, into which all things are ordered well and sure for the securing of the divine glory, and the salvation of God's people. 2 Sam. xxiii. 1—7.

It would indeed be lavishing time and paper, to prove to unitarians and antiscripturarians, that there

a society in God, the supreme Governor of the world, who is sufficiently known as having manifested himself as Father, Son and Holy Ghost, which, as long as it cannot be proved to the contrary by their goddesses of reason, stands its own scriptural ground. The holy scripture could not speak of the Supreme Being as consisting of three distinct persons, agreeing with one another, speaking to one another, and acting in concert with one another, for the accomplishment of particular purposes, if they did not exist and subsist in one another: The church is therefore under no obligation to any man whatsoever to demonstrate the manner how they exist, subsist, agree and act in concert with one another. It is enough to say, the church of God is in possession of this doctrine since near 6000 years. The ancient Jewish church believed it, Plato and other philosophers taught it, long before the manifestation of the only begotten Son in *human nature*, and the pouring forth of the Holy Ghost. The Son testifies that God is his divine Father, the Father testifies that there is a divine Son, and that Jesus of Nazareth, is his only begotten Son, Luke iii. 22. John i. 14. the Holy Ghost glorifies both in such that will do the will of God. 1 John v. 5—19.

As to the position, art. 23. *‘ the social guarantee consists in the action of all to secure to each the enjoyment and preservation of his rights;’ and that*
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this guarantee rests on the national sovereignty.

It is evident from the whole tenor of the holy scriptures, and especially from the nature of the doctrine of the blessed Trinity, that this doctrine is usurped and degenerated truth. When God was agreeing with himself, that is, with the coeternal substance of his Son, distinguished for manifesting himself in him; and when he likewise agreed with the coeternal substance of his independent Spirit, distinguished for the manifestation and anointment of the Son, each of these three (which the church calls persons, equal in essence, power and dignity) must have been, as they still are and will be *active*, for the accomplishment of such and every other purpose, which they intended to accomplish thereby. And is not this plain from the nature of the case itself? He that manifests or begets must be active, he that is to be manifested by his free consent, must be active, and he, who is the essential Spirit of both, would he anoint, and reside over the Son, for the accomplishment of the divine purposes; was likewise to be active, in proceeding from the Father, as he did through and from the Son.

As to the securement of *each person's enjoyment and preservation of each other's rights*; it is also plain from the holy scripture, that each divine person, by this social guarantee or covenant guaranteed

teed each other's rights and dignity with the enjoyment thereof. The Father secures them by an oath unto the Son, who, voluntarily for the preservation of the supreme glory of the Father, enters into a state of subordination, *that he is and shall be king and priest to eternity*, as it is evident from Pf. ii. cx. Math. xxii. 44. Let us hear then the testimony of the Spirit of truth first from Pf. ii. where "the nations of the earth are represented as raging, &c. and the kings of the earth, as setting themselves, and the rulers taking counsel together against the Jehovah and his anointed; saying, let us break their bands (divine purposes) asunder, and cast away their cords from us." But in what manner, doth Jehovah manage and secure his own and his Messiah's rights? This is remarkably expressed in the fourth, fifth and sixth verse. "He, that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill Zion." And in what manner doth the Son manifest and secure the glory of his Father, in the executing of his holy function, whose limits are nothing short, "but the government of all the nations, given unto him by Jehovah, as his particular inheritance, and the uttermost parts of the earth for his possession?" With what

what air of dignity and sovereignty, doth he speak of the covenantal decree (or what is called social guarantee) "I," said the Son, "will declare the decree; that the Lord hath said unto me, thou art my Son, this day" (an economical eternity before the beginning of the world) "have I begotten thee." "Ask" (in this thy present state of voluntary subordination) "of me" (thy God and Father) "and I will give thee the nations for thine inheritance," &c. The arguments, that this Psalm cannot treat of David and his son Solomon, (as Socinians would have it) but of Jehovah and his Anointed, by "whom all kings and judges shall be instructed, whom they all shall serve with fear, and rejoice with trembling;" nay, "in whom all shall be blessed that put their trust in him," are too well supported by the church in the apostolic and every other age, to be made invalid. Whether the present church will acknowledge him or not, it matters not, he is gone forth to fight his own battles, against infidels as well as apostates! Again, Ps. cx. expressly speaks of the securement and enjoyment of the rights of a king and priest, who, as Adonai, or Jehovah, by the oath of the supreme Jehovah, is requested "to sit at his right hand until he shall have made his enemies his footstool." This Christ our Lord referred to, when he had a contest with the most inveterate
and

and most learned enemies, viz. the scribes and pharisees, whom he sadly confounded, Math. xxii. 41—46.

If we examine the different appointments of the Son, and his own testimonies of the Father's will and glory, we shall find, that the whole mediatorial office of the Son, was nothing else but a declaration or manifestation of the Father's glory, by words, actions and sufferings, in order to rescue the rights of his sovereignty, from the usurpations of satan and his crew, and to save his people (that is, those who repent and believe in him) from condemnation, the power of satan and eternal death. This he did in conformity and perfect coincidence with the first grand promise of all promises, made unto the two representatives of the whole human race, in the presence and to the eternal condemnation of that old serpent, whose name is called the devil and satan, by whom sin and every disorder and misery, has been introduced into the world, in which every iota has been ratified in numberless instances, since near 6000 years.

As to the limits of each divine person's functions, they are likewise clearly determined by the purposes of the divine covenant,† as is to be seen in the note below.

As
† Social guarantee, or covenant of Jehovah with his co-eternal Son; a definition of each other's function, and the concurrence of each person in one indivisible unalienable essence and property, also evidently

As the sovereignty resides in the blessed Three in One, it is only one and indivisible, imprescrip-

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tible

ently appears in the following purposes of God.—1. The begetting of the Son, and the consent of the Son to be begotten. The word covenant, originally signifies choosing; or a friendly parting. The decree to beget the Son is therefore, previous to the begetting; and the promise of the Son, “I will declare the decree,” is the full submission of the Son to the will of the Father to be begotten, and to accomplish all the purposes inseparably implied in that covenant.

As there can be no inequality in the essence of the most perfect Suprême Being, the independence of the substance of the Son to be begotten, rests on the principle of equality of essence (or the divine perfections) for which there are full proofs, from the divine names, attributes, works, and glory, equally ascribed to the Son as to the Father, notwithstanding the voluntary condescension and inferior state of the Son, in being begotten by him: because a voluntary submission to another's will never derogates from the equality and dignity of the essence. A man is a man in whatever state he is, so is Christ God from God, light from light, in whatever state he is.

2. The anointing of the Son by the Father's Spirit, whence the Son is called the Anointed of Jehovah; upon whom the Spirit of Jehovah rests, not as man only, but as God; in consequence of the Son's free choice to hate iniquity and to love righteousness, Ps. xlv. 1—3. Christ is therefore called Enmity; or the person in the Deity who knows the good and the evil; or the Emanuel, who knows to choose the good and to refuse the evil, Isa. vii. 14, 15. The whole mediatorial office of Christ consists in hating iniquity and loving righteousness. These are the essentials of all governments, and Christ is the most perfect pattern in the fear of his God, 2 Sam. xxiii. 1. 20.

The inauguration of Christ before the world, is plainly asserted, Prov. viii. 22, 31. Mich. v. 1. Ps. ii. 6. John x. 34. 36. xvii. 5. Heb. i. 8, 9. The wisdom of Jehovah, which Solomon represents as having been possessed by Jehovah from the beginning of his way (i.e. covenant) proves the infinity of his distinct self-existence in Jehovah. Christ is therefore called the Wonderful Coun-

seller,

tible and unalienable from indefinite eternity to indefinite eternity.—It is for that very purpose that

that fellow, or the wisdom, one brought and set up with Jehovah, to whom the whole œconomy of God towards an accidental world, and especially to his people is committed.

Arians call that self-existent wisdom, an attribute of Jehovah. If so, wisdom could not be without the rest of the attributes; and when it was brought forth or begotten, it must of course have been in a personal capacity with his own independent consent, for the accomplishment of his own and Jehovah's purposes. One of these was, that he should be the Prince of the Kings of the Earth, Prov. viii. 1—15, 16, 31. Rev. i. 5. These are the offices of his function; the Father's will is his rule; the salvation of the obedient, and condemnation of the disobedient, are the limits thereof. Ps. ii. 7—10.

3. It is by virtue of that social guarantee and covenant, that all things are created, and especially man, by the word and spirit of Jehovah, Gen. i. 1—26. Ps. xxxiii. 6. John i. 1, 2, 3, 14. by and after the image of God, Gen. i. 26, 31. Col. i. 15, 16; by the Son and the Word of his Power, Heb. i. 2, 3; by Jesus Christ, Eph. iii. 8—11, to whom power is given over all flesh, Jhn xviii. 2. over principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, &c. Eph. i. 17—23. Phil. 2. 9—11. That he might give them eternal life, whom the Father has given him, John xvii. 1, 2, or drawn, that is, made willing, that they are no longer offended, or murmur at his doctrine and divine person, as some did in his state of humiliation, John xvii. 1, 2. Comp. John vi. 30—60. Acts v. 30, 31. Matt. xxviii. 18. 20. Mark xvi. 15—20.

It is the function of the Father to draw sinners unto Christ; "no man (says the Son) cometh unto me except the Father draw him." It is the function of the Son to receive sinners and bring them unto God; "no man cometh unto the Father (says the Son) but by me," John xiv. 6. It is the function of the Holy Ghost to convince and reprove worldly men "of sin, of righteousness, and of judgment," John xvi. 8—11. but the limits of his function towards the world terminate with his being blasphemed. The world

that the Son, as independently subsistent in the bosom of the Father, Joh i. 10. (in whose essence can be

world thus reproved by him, received him not, because it does not acknowledge him, Gen. vi. 3. 1. Sam. xvi. 14. Math. x i. 13--45.

These are testimonies which prove the limits of the functions of the Father, the Son, and the Holy Ghost, towards the irreclaimable. The prayer of David, Ps. li. 11, "Cast me not away from thy presence, and take not thy Holy Spirit from me," proves the possibility that God's Spirit may be taken away from such, who before had real grace, like David; but it shall never be taken away from those praying, penitent, and believing souls, be they ever so weak, Isa. lvii. 15--18. xxxvi. 2. Xlii. 3--7. John x. 2--29, because those are included in the eternal covenant.

4. The appointment of Christ's human nature in union with enmity (i.e. God's justice and love) for the conquest of sin, Satan, and the world; and the acquisition of the salvation of his people, is the function of the Father, Gen. i. 15, who, acting as judge and supporter of the Saviour, in his tasting death for every man, &c. has made the Captain of our Salvation perfect through sufferings, Heb. ii. 9, 10; and it was the function of Christ (as Son of God) "to learn obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him," Heb. iv. 4--10. Again, "he who is the image of the invisible God, by whom all things are created, who was before all things, and by whom all things consist, is also the first born from the dead; having made peace through the blood of his cross, to reconcile all things, especially those that continue in faith," Col. i. 15, 23. He abolished in his flesh that enmity which subsisted between an offended God and the sinner, and every other enmity between creature and creature, Eph. ii. 11--22. so that nothing proves a bar to believers.

It is the function of the Holy Ghost to apply this work of Christ's redemption and the forgiveness of sins, by means of the gospel and the sacraments, which, as the law of true liberty, makes believers free from the law of sin and death, John xvi. 7--15. Rom. viii. 1--4. Heb. x. 15, 23. "He that doeth despite unto the Spirit of grace receiveth greater punishment than the law of Moses can inflict," v. 26, 30.

5. The

be no inequality) voluntarily agrees, nay offers himself to declare the decree, made between them respecting

5. The restoration of the image of God, for an eternal and inseparable union and communion with God, by the administration of the means of grace through the ministry qualified for that purpose, through the calling, enlightening, regenerating, justifying, sanctifying and uniting spirit of God through faith in Christ Jesus, is part of the divine covenant and social guarantee, where each divine person in an inseparable union, acts according to the eternal purpose. Rom. viii. 28---39. Col. i. 1---29. 2 Cor. iii. 2---28. vi. 1---18.

Ministers of the gospel are fellow workers with God, qualified by him for that purpose, 1 Cor. iii. 9. The work is by the appointment of the Father through the Son, in the same manner, and for the same purpose as he has appointed and sent Christ, anointed by his Spirit, John xx. 21. Matt. xxviii. 18. Heb. iii. 1, 4---6. 1 Tim. i. 10. 2 Cor. iii. 2, 3---6.

The calling sinners unto repentance, faith, and communion with God is the work of the Father, 2 Tim. 1, 9. Phil. iii. 14. Of the Son, Matt. xxiii. 37. xi. 28. 31, and of the Holy Ghost, John vii. 37. Eph. iv. 4. 2 Cor. iii. 3---6.

The enlightening of sinners is the work of God the Father, James i. 17. 2 Cor. iv. 6. of the Son John i. 4. 5. 9. ix. 5. of the Holy Ghost, Eph. i. 7---18. The regeneration of sinners is the work of God the Father, Pet. i. 3. Tit. iii. 5. of the Son, who is called, the Father of eternity, 1 J. ix. 7. the first begotten from the dead, Rev. i. 7. who has regenerated his people, through his resurrection from the dead, unto an eternal inheritance, 1 Pet. i. 3---5. and of the Holy Ghost, John iii. 5. 1 Tim. iii. 5---7.

The justification of believers, is the work of God the Father, Rom. iii. 23---26. through Jesus Christ, Rom. v. 8, 9. 11---13. 17---21. and the Holy Ghost, 1 Cor. vi. 9---11. Tit. iii. 4, 7.

Renovation and sanctification, is the work of God, Ps. li. 12. John xvii, 17. through the Son, ver. 19---23. and the Holy Ghost ch. iii. 5, 6.

Union with the triune God, is the work of God the Father, 2 Cor.

respecting his being begotten, the government of the nations, and the way of salvation. I say, it is for that very reason, *that the unity of the divine will and essence* might be preserved, when the Son enters into a state of absolute subordination, *nay becomes obedient unto the death of the cross*; until the purposes of God shall have been accomplished by him, as Lamb on the throne, and God in his absolute dignity shall be all in all again, as he was before the fall of devils and men.

As to the oneness, indivisibility, imprescriptibility and unalienableness of French sovereignty, set forth in article 25th, there ought two things to be observed.

1 Cor. vi. 16—18. of the Son, John xiv. 23. and the Holy Ghost, John xiv. 16, 17. 26, 27. 1 Cor. iii. 16, 17.

6. The fatherly corrections of believers, and the temporary punishments of the wicked, in order to make both sensible of inherent corruptions, the divine glory, the utter dependence on the divine mercy and power, and the final judgement and condemnation of both, in case of unreclaimable wickedness; is the work of God the Father, Ezek. xviii. 20—32. John iii. 16—36. John xv. 1—6. Heb. xii. 5—17. of the Son, Luke. xiii. 1—9. Rev. ii. 2, 3, 12, 16, 18, 23. iii. 14, 19. and of the Holy Ghost. 1st. iv. 13. 10. 1 Cor. iii. 10.

7. The giving of eternal life to the just, and the inflicting of the doom of eternal condemnation on the unjust, is the work of God, through the Son, John v. 19—22, 27—29. Acts x. 40, 42. xvii. 30, 31. 2 Thes. i. 3—10. Math. xxv. 31—46. Rev. xx. 11—15. Dan. vii. 9—26, 28. Rev. xxi. 1—8. xxii. 11—15.

From these well authenticated premises, it is evident, that the unity of the divine essence, manifested in a divine Father, Son and Holy Ghost, is sovereignly and covenantly engaged to rescue mankind (their property) from the usurpation of the power of darkness, and bring those, who obey, over to the blessed kingdom of Christ.

1. The

1. The present states of France, for a great part, are the effect of a union of French and Protestant forces, which, by the Passavian, Westphalian, and other treaties, have been guaranteed by European powers, for maintaining the free exercise of the Protestant religion, which, every Protestant state, thus conquered, and incorporated, had a previous and consequently indefeasible right to practise. In consequence whereof they as the Hugonots in the interior parts of the kingdom shed their blood.

Now, as it is evident, from the nature of the French constitution, that all former treaties, and their guarantees, are to be of no validity; that securement for the free exercise of the Christian religion, is also made of no value, and depends entirely on the mercy of the corrupt free will of the reigning party, who, according to article 28, may again change the constitution as they please, and introduce the Mahometan, Mythologian, Papal or none at all. And as France in that capacity, claims the supreme right over Germany and Europe, by virtue of the Gallic and old Roman law, the free exercise of the Christian religion, all over Europe, nay the whole world, is at a stake, because their decrees of oneness, indivisibility, imprescriptibility, and unalienableness, include also every other country, which if conquered, must also be incorporated into the universal republic.

2. This

2. This unity, indivisibility, imprescriptibility and unalienableness of French sovereignty, is the grossest usurpation and misapplication of the indefeasible rights of God, who alone is possessed of one indivisible, imprescriptible and unalienable sovereignty. Should it now be the case, that the powers of Europe were obliged to make concessions in a treaty for such a purpose, they would thereby establish atheism in all its effect ; which may God avert. In such a case the constitution is of the most enslaving and tyrannical tendency, to the rights of men.

I will not say that in such a case the following articles, 26—31. must of course also be most prejudicial and tyrannical to the Christian religion, and, as before, under the jurisdiction of Rome pagan and papal, interfere with the free exercise of religion, in the states of Europe, though they breathe a free air. This 26th article runs as follows: *no portion of the people can exercise the power of the whole: but each section of the sovereign assembled ought to enjoy the right of expressing its will, in perfect liberty, &c. &c.* Necessary as the universality and unanimity of the sovereignty of a state is, (be it composed of whom it will,) it will never be firm and secure, if the authority of the laws of God and the Christian religion, is not positively acknowledged in the full extent of *that universal rule of Christ*; "whatsoever ye will that men shall do
" unto

"unto you, do it also unto them, &c. This is the law and the prophets," Mat. vii. 12.

As long as this rule is considered, in its present usurped and corrupt authority, the present system of ambition, rapine, murder and conquest which is built on it, will in every subsequent modification, independent of its genuine authority, prove a perpetual obstacle to that freedom and union of Christian parties already provided for in former public treaties; especially if the court of Rome, the Jesuits, or silly and capricious philosophers remain the directors of the public will.

But, as it is evident, that also these articles are a downright usurpation, and copied by the French, either ignorantly or designedly, from the sovereign will of the blessed Trinity, it is the duty of every Christian, be he in the magistratic, ecclesiastic or domestic line, to replace them to their original place, from whence it appears,

1. That as no person of the blessed Three in One, exercises the power of the whole sovereignty separately and independent of the other persons, who, equal in essence, act in one concert and unity of will, in the accomplishment of the divine purposes and the securing of the enjoyment of each other's rights, for which they have engaged by the social guarantee (or covenant), so ought the sovereign states of Europe, not only out of necessity, but

for

for conscience sake, in conformity to Christianity, to coincide with his Britannic Majesty's views, expressed in His declaration of the 29th of October last, and acknowledge the constitution of France, in its moral limits, as it stands defined Art. 6th. const. 1793. by this maxim, "do not to another what you would not wish done to yourself." Provided the states of France have previously expressed their will in perfect liberty, according to art. 26, and acknowledged, that this rule is of a sovereign and divine authority, established by Christ, containing the law and the prophets, when he, on the conclusion of his excellent sermon on the mount, made the whole of what he had said to be conclusive in the following words, "therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." Matt. vii. 12.

This, I am humbly of opinion, would, in this present alarming crisis, be something in conformity to the most capital purposes, expressed on both sides of the contending parties, and would open a way to all who, avowedly attached to that rule, or the *cause of real and genuine liberty*, may extricate themselves from a situation, out of which no other clue but a heavenly one is capable to afford them assistance.

The difficulties to obtain such a point in such a manner, are indeed less, and the surmounting of them, by no means more impracticable, than those attending other modes, if each party considers the

other as human beings, and as bound by their profession to be consistent with themselves.

Whatever secret and designing agency may be on the bottom of the French national convention, the constitutions promulgated amongst the French departments, since the year 1789, are too simple, too well known and too interesting, for either party of the French to be ever capable of throwing obstacles in the way, by misconstruction of their literal sense; and it cannot be imagined, that the bulk of the people, and even the greater part of the national convention, should be so far degenerated, as not to acknowledge the Christian religion; or that they, as atheistical and deistical politicians devise, would willingly banish Christ and his doctrine from the territories of France, and exclude his authority from the treaty to be made.

All have seen and experienced enough of the intrigues of the court of Rome, and the Jesuits, since the year 1520, when the Protestant religion had made its way into the states of France, in so powerful a manner, that Henry II. saw it his interest to side with the Protestant princes, in the year 1552, whereby he secured Metz, Tulle and Verdun, to the crown of France; as Lewis XIV. likewise by the said connection, entailed to it, Alsace, Sundgau, Brisach, Philippsburg, &c. &c. in the Westphalian peace, wherein both religious and political freedom was confirmed to the Protestant states, as it was established in the Passavian treaty.

treaty. Even the most staunch Roman Catholics must be sensible, that the hardships and persecutions of the Hugonots, with the present miseries, are the effects of a plan, projected for the aggrandisement of the court of Rome, by the blood of Frenchmen, &c. &c. &c. And if these Roman Catholics have so great an affection, for the appellation (Roman), there is an excellent epistle wrote by the apostle Paul to the Romans, which contains nothing, but what is contained in the law, the prophets, and that excellent rule of Christ, "whatsoever ye will that men should do unto you," &c. nay, this rule may serve those amongst them, who, as critics, endeavour to explode the superfluous, superstitious, and over-bearing traditions and transactions of the court of Rome, which alone may afford both labour and bread for the sincere of their clergy all their life times, especially if that court should be tenacious of, or impose new ones contrary to the antient freedom of the Gallic church.

As to Protestant states, both neutral and combined, it is their duty and interest, to concur in the establishment of that general rule, in confirmation of those treaties, which after the most desperate struggles have secured their independency, on a basis, which may now be improved, by rescuing it and the word of God, from that danger and abyss into which Papists and philosophers have insidiously endeavoured to bury it, and with it the Protestant cause, in its essentials; for the evidence

of which, the intrigues of both are known, since the establishment of the council of Trent; and by following the laudable example of their forefathers, in their struggle for real and genuine liberty, may accomplish what their predecessors have begun. And as both Protestants and Roman Catholics, seem to be almost in one and the same predicament, in consequence of the effects of French infidelity, nay, as very remarkable dispositions for a universal reformation, and even a union of both parties, have been evinced since some years back, they ought only to be earnest in three points, to effect such a purpose.

1. Consider one another as men, whose rights and privileges are bound up in that rule.

2. As such that profess Christianity, whose faith is to be built upon the foundation of the prophets and the apostles, of which Christ Jesus, the universal Saviour, is the chief corner stone.

3. To fill up those deficiencies of faith and manners, by a system more solid, and united in essentials, from those treasures of wisdom and knowledge, without which even infidels and usurpers could not have been able to impose creeds, constitutions, superstitions and customs, upon them, had they not seen the necessity to make use of them, either inadvertently or by design, to gain their private ends.

In such a view a scriptural system of union, of liberty, equality, social guarantee, safety of property, and resistance of oppression, must prove a counter-

counter-balance to that of the French. After this necessary digression I come back to the consideration of articles 27—33. which of course must prove highly tyrannical, and lay a foundation for endless revolutions, if they are exercised independent of the council of God ; and highly unbecoming a human and Christian like sovereignty, which can only be happy under his direction.

Art. 27. Every individual, who arrogates to himself the sovereignty, or who usurps the exercise of it, ought instantly to be put to death.

Art. 28. A people have always the right of revising, amending and changing their constitution. One generation cannot subject to its laws, future generations.

Art. 29. Every Citizen has an equal right of concurring in the formation of the law, and in the nomination of their mandatories or agents.

These three articles stand in so insnaring a collision with one another, that even the attempt to exercise them, must prove highly fallacious to the free and independent citizen ; they seem to be designedly calculated to accomplish every purpose the revolution is intended for, namely, to engross all property for the state by encouraging anarchy.

If, according to art. 27, every one who arrogates to himself the sovereignty, &c. ought instantly to be put to death, perhaps, as it has been done hitherto, without judge or jury: every one in power, be it ever so grossly usurped, and tyrannically

eally exercised, will, as hitherto, easily find means and accusers to furnish government with victims for the guillotine. Terror will secure to him, the perpetual exercise of the right of sovereignty, till the state is universally deprived of men of distinguished characters, and that inequality of merit and property which is the soul of a regular state. The *revising, amending, and changing the constitution, and the nominating of mandatories*, according to art. 28, 29. will therefore prove a very delicate point to make changes for the better, and the rule "whatsoever ye will that men should do unto *you,*" &c. will only be perpetuated in conformity to the will of a corrupt and tyrannizing majority, ever ready to enslave the people.

That unchangeable rule fixed on an eternal basis for the securement of the eternal rights of God and men, whose wilful violation entails eternal condemnation, by a just, most holy and unerring God, will then be construed into the same meaning and manner, as pope Zachary did, in the case of Pepin, *that whosoever has the power has also the right to do what he wishes to be right.* And as public functions are by law temporary, their temporariness must of course terminate as often as the corrupt majority has it in its power to displace the functionary from his emoluments, which perhaps are the chiefest motives for his deposition.

This evil however will at last point out the antient remedy, that only such will hold their functions the longest

longest, who as liberals, devise only liberal things, and by liberal things shall they stand, Is. xxxii. 8. who think duty their reward, and well doing their solacement. Neh. v. 14. 19. Heb. xiii. 15—18. Gal. v. 4—10. It is only the love of money which is the root of all evil. 1 Tim. vi. 6—10. If rulers and subjects guard against this, the state will be happy.

The putting to death instantly every one, that arrogates to himself the usurped sovereignty of France, is adding tyranny to usurpation of that absolute prerogative of the Supreme Being, who, as the sovereign author and supporter of life, has also power to avenge the usurpation of his authority, in proportion to the infallibility, justice and goodness, of his broken laws; which alone are capable to define sovereignty, and justify sudden death.

Human laws and the execution thereof, may be fallacious and detrimental, and even the administration of divine laws, performed from other motives and purposes than the glory of God and the good of the public, require a maturity and impartiality of judgement in rulers, who before they strike ought to prove themselves justifiable, in the sight of God and the public. When Korah, Dathan and Abiram usurped that providential authority committed to Moses and Aaron in the wilderness, God himself avenged this authority by an awful interposition, between his servants and these rebels and their companions

panions. Nebuchadnezzar, Belsazzar, Herod and others, though in lawful authority, when they arrogated that glory providentially bestowed to themselves, they became the objects of sudden judgments and immediate death, Dan. v. 18—30. Acts xii. 19—23. And when Babylon, the mother of harlots, says in her heart, “ I sit a queen, and am no widow, and shall see no sorrow ;” her plagues shall come in one day, death and mourning and famine, Rev. xviii.

The national legislators as creatures not by the sovereignty of God, but by the sovereignty of the people, where each without restraint of future punishment, has the power to kill his own creatures, ought to be careful, that in putting to death instantly their fellow sovereigns, as they have done hitherto, the same doom may not in a sudden retaliation, fall on their own heads.

Whatever defects, abuses of power, and tyrannies, in former governments, may justify the vengeance of a justly offended God—and whatever success may attend instruments of his wrath for a while, it is certain that if the first are substituted by others of the same nature, and the latter are not improved for the establishment of justice, mercy, and truth, retaliation will not be behind hand. A Jehu may be an instrument in the hands of God, to destroy the idolatrous and cruel house of Ahab, and even be rewarded for it in four generations to come ; but if he himself continues in the
sins

sons of Jeroboam, and takes no heed to walk in the law of the Lord God of Israel, the Lord cuts him and Israel short, 2 Kings x. 30—33. When the Babylonians and other nations helped to forward afflictions upon the people of God, whom he for a season intended to afflict but a little, the horns of these nations were broken without mercy, Zech. i. 14—24.

That this has also been the case with many, even since the reformation by Luther, and the revolution of France, is plain from the history of both.

Art. 32: *speaks of the right of presenting petitions to the depositories of public authority, as belonging to every individual; whose exercise cannot in any case be forbidden, suspended or limited.*

To this it may be said, "corrupt and penurious" as the devil is in himself, so that he has nothing "but what God's judgment allows him, viz. to usurp as much authority over the dust of the ground and its lovers, as he, in the shape of the old serpent, is capable to cover with his belly, (which is now certainly very large) Gen. iii. 14. yet he "wants to be worshipped for that in his depositories," Rev. xiii. 1—10. He, in every respect, affects to be the ape of the most venerable and adorable Being, worthy to be worshipped alone. He, after having usurped divine authority, and engrossed the free gifts and rights of God and men, dispenses them as mercies, cruel mercies, on condition of petitioning. What can the right of petitioning, avail the

free and independent citizen, when his rights, founded on laws as unstable as water, are swallowed up by the gulph of an insatiable arbitrariness of power, whose administrators fearing neither God nor man, content themselves in that general maxim, *we are the directors and executors of the general will, to whom we give liberty for universal rapine?* our petitioners, in comparison of an armed, deluded multitude, are but a few;—the rights of the public always precede those of the private sufferer. In such a case, it is the delusive right of the sovereignty, to grant a mock right to the inferior sovereignty, to petition for ever! The citizen, robbed of his substance in a moment, has a right to petition for new supplies, which if granted, make him either a slave, or the object of new robberies for ever.†

Art.

†The right of petitioning is amongst the rest of the privileges, committed by God to Christ, in his state of inferiority, with an express command, Ps. ii. 8. "Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" v. 9. "thou" (in thy absolute power, which in Christ can never be wrong;) "shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."

It is in consequence of that covenantal right, that Christ said at the raising of Lazarus from the dead, "I know that thou hearest me always, John. xi. 42. It is by means of this covenant with the Father, that he not only prayed himself, with the utmost submission, servency and confidence in every part of the performance of his mission, and especially on the mount of Olives; Matt. xvi. 39—42. Heb. v. 4. 10. but he also acquired the spirit of prayer and supplication, for us, Zech. xii. 10. comp. John xiv. 16—18. Nay, all the promises of God are yea and amen in him. 2 Cor. i. 20.

Praying

Art. 33, 34, 35. contains *the principle of resistance to oppressions, as the consequence of the other rights of men, &c.* This principle is evidently a general principle of human nature, implanted by God, whose immutable perfections, and unalterable laws, being a homogenial chain of causes and effects, are absolute enmity to heterogeneity, in every creature, until the whole creation is made free, wrong banished, and sunk into the lowest link of that chain called *the lake of fire and brimstone*, which is the portion of Satan, (the first oppressor) and his associates, Gen. iii. 14, 15. Matt. xxv. 41—46. Rev. xx. 10,--15. xxi. 8. xxii. 15.

But as the national convention has usurped, and perverted, the general law of the Supreme Being, "whatsoever ye will," &c. and made the present corrupt will of human nature, independent of Christ and divine revelation, the general rule of public
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Praying kings, rulers, &c. alone know best by experience, how to receive petitions well; because of their being exercised that way themselves, as it may be seen in David, Solomon, and other pious kings of Judah. But where the whole nation is majesty, it is commonly the case, that part of the majesty must go begging to the other part; and as it is rather hard, for one to go a begging as majesty, to another who acknowledges, that he is sovereign only by the other's will and consent, it must be highly inconvenient for such a sovereign to grant every petition, and likewise for the beggar to put up with constant refusals from his equal and creature! especially as the laws and forms may change with every generation, when wants remain the same, which is never the case with the incorruptible and unchangeable laws of God, and a community founded thereon.

action ;—as they have given no explanation of that Supreme Being, so, that the world is at a loss to know, whether they mean Him, who, by divine revelation, is known as the Creator, Preserver, Ruler, Redeemer, and Judge of mankind, or whether they, like Epicurus and other philosophers, mean Jupiter, or the world itself, of which the republic, and evil, are absolute parts :—the terms resistance of oppression, remain highly ambiguous, and depend on the explanation and direction of these sovereign lords (the national convention,) who may abuse the corrupt will of a deluded people, at their own pleasure for ever.

Why, in the name of eternal truth, did they not declare at once, “ that the Supreme Being” (which they acknowledge) “ is no other, but that “ known from the works of nature and divine revelation, as the only self-existent, independent, “ omnipotent, all-wise, just and holy Being ?”

Why do the national convention, in their solemn detestation of treachery and tyranny, (in which they place the duties of worshipping their Supreme Being,) not call in the history of that arch-cheat and tyrant (the devil) so, as to aid the free and independent citizen from experience in his devotion ? Why, if Roberspierians are not as great atheists as the Brissotines, &c. were, are the duties towards the Supreme Being, only restrained to the punishments of such traitors, and tyrants, who do declare, against a constitution, of an unde-
fined

fixed Supreme Being, undefined laws, undefined duties, which, of course, render the political state precarious and unsafe?

Why do they not at once declare for that divine revelation, and the Protestant cause, wherein universal virtues, and social duties, towards the wretched, the weak, the oppressed, &c. (only partially and ambiguously stated, in their new religious system, under the 7th of May last) are fully and universally made known, and designed not only for Frenchmen, but for the whole of mankind? Would not such a declaration have opened a way for a negotiation, to an universal union, of all the religious parties, who acknowledge the Bible, as the most antient, the safest, and the most perfect guide in matters of faith, for the salvation of immortal souls? Would not Protestant powers, who, in conjunction with the French nation, as guaranties of the Passavian, Westphalian, and other treaties, are under obligations to uphold both the religious and political freedom of Europe,) have considered such a declaration, as leading to a better understanding of the French cause, and interposed their authority, for a removal of causes and effects, which are notorious; that they are as irrational, and unchristian, as they are impositious.

Would not his Imperial Majesty, and other European powers, under the influence and jurisdiction of the court of Rome, have considered themselves as bound, not only by oaths, but also by the rights
of

of sovereignty, to observe these treaties which express guarantees, *for accommodating all differences in religion in a friendly manner*; and make such reformati-
 ons in their dominions, which neither the court of Rome, nor French republicans, have a right to make? Was there an absolute necessity for such massacres, murders, and bloodshed, as have marked the 14th of July, 1789, the 10th of Aug. 1792, the 21st of Jan. 1793, and the 31st of May, 1793, which are now appointed festivals?

It should seem, as if the changing of laws, times, seasons, and festivals, had a tendency to strike at once at the root of popery, and Christianity, so that Protestants and Papists, who have some regard left for the Bible, antient laws, holy seasons, and customs, are equally blindfolded, and kept on tiptoe, by this new manoeuvre, of regulating new festivals; each party having hitherto viewed the other with jealousy, seems now to be equally defied with the Christian cause, which the one has deformed, by superstition, and priestcraft, and the other, by too much refinery, in reformation, philosophy, and criticism, and rendered it destitute of life and power, but such an appearance, can only blind the ignorant and credulous, for wise men know its bottom,

The oligarchical jacobinian leaders in France, the Pope, and Jesuits, in Russia, understand one another too well, to hurt their common interest. The whole of this manoeuvre is to keep a part of us Protestants, either neutral, if not at variance
 with

one another ; to throw out Poland, as a bait between two principal powers, whose religious and political laws, have equally been a thorn in the eyes of the court of Rome, and by dividing that warlike country between themselves, are made to lay the foundation for their ruin ; to combine England with Austria, Spain, Portugal, and Sardinia, against a state, which to influence, Rome will never want skill, means, and suitable instruments, to bring about a universal subjugation of all, especially Protestant countries : this, with the keeping up a powerful opposition, in each of these states, by either jacobin or aristocratic principles, *is a far safer scheme* with His Holiness, to be executed by a Thomas Paine, the Americans, Roland, Brissot, Danton, Robespierre, and Barrere, than that simple one, planned by eternal Wisdom, manifested in the Bible ; and is not his acknowledging marriages after the new constitution, a prelude of the whole ?

The Pope knows too well, that what he likes, viz. *to be lord over the whole world*, is also liked by others ; and as Rome heathen and papal ever imagined to be possessed of an antient right, to claim and dispose in fee-simple of the kingdoms of the world, (which of late has been disputed and impaired by his rebellious children) he, like the captors of whales, has planned a scheme of amusement by this French revolution, by which he sacrifices Bible, Christ, saints, churches and altars, with a view to draw the attention of the kings of the earth to France, and to harpoon one after the other, by its most faithful

faithful servants, the directors of the public will, whom to keep faithful to himself he rewards successively by the guillotine, as often as he suspects that the keeping of secrets and the faithful discharge of their duty, might create so monstrous a credulity as to induce them to believe to enjoy the fruits of their labour, because these he has most piously reserved for himself and his successors, who perhaps may have no scruple to canonize the French nation, these benefactors of humanity and martyrs of liberty, for which Roberespierre has appointed festivals on the days of the decades, for which an atheistical and deistical world will find a far greater relish, than for old-fashioned Christmas, Easter, Pentecost and the celebrations of the festivals of the twelve apostles: a single bull will then ratify the whole, and some of the Protestants and Socinians will be no longer troubled with the absurd and superstitious doctrine of the Trinity and the divinity of Christ!! Pius VI is certainly not the first pope favouring unitarians and atheists.

But should it be the case that success against France should be the cause to render this scheme abortive, old popery in all its lustre will soon recover its genuine vigour; nay, receive a sanction, under the persuasion *that no other system under the sun is more practicable in the nature of things* than that which claims its nativity from Rome, because such a one they say, existed before Christianity: and the church of Rome, ever fond of deciding without a Bible, by its peculiar authority (the sword!) will then

then reign as mistress of the world, for ever, if God permits.

What has been advanced here is not surmise, but fact. The account given of modern jesuitism, with the present state of things, fully proves its authenticity.

Resistance of oppression is nothing short ; but the oppression of truth and the genuine rights of God and men, by French Jesuitical and Papal authority ; if not, let them clear themselves by an open declaration, that the Paradisaical and Christian institution, is the only object of their present proceedings ; and the world will be undeceived ; as it has a right to be.

† If the late declaration of the French belief, respecting the Supreme Being and the immortality of the soul, is that which is abundantly and best described in the Bible, of which, however, the French have hitherto given no satisfactory proof, resistance to such a belief would prove the most enormous oppression the combined powers could be guilty of ;—it would be nothing less than fighting against the Lamb, whose wrath is irresistible, Rev. vi. 14—17. On the contrary, if the French worship the dragon as the Supreme Being, ch. xii. 4—8. or like the Roman beast, having two horns like the Lamb, viz. the key of loosing, i. e. liberty, and the key of binding i. e. absolute equality, submission to such a doctrine, would be slavery beyond comparison. The last horrid decree of murdering all the English and Hanoverians, is the plain language of the dragon, mentioned in the 11th verse of ch. xiii. and is not this a sure proof that the impenetrable plan of this revolution is developed, and means in conclusion, the total destruction of Protestants ?

O

CHAP.

CHAP. III.

I HAVE met but yesterday (the 4th of June) with *Thomas Paine's Age of Reason*, in which he displays the same ignorance of the nature of true morality and Christianity ;—the same malignity against divine Revelation, and the same blasphemy against Christ, as other Deists and naturalists have done these 200 years.—Though he inveighs against Christian mythology, introduced in conformity to Heathen mythology by the Popes, in changing the Heathen Pantheon into the Christian, in the 7th century ; yet what means he else to introduce, by rejecting divine revelation and prophecy, but a *French Pantheon*, for which the new religious system of Robespierre, under the 7th of May, appoints a number of festivals, to every remarkable day and martyr, that characterizes an impracticable and ruinous system of liberty, which can only perpetuate the memory of the crimes of murder, tyranny, and rapine, and excite the human mind for equal and repeated exploits in *infinitum*.

This ignorant and malignant man rejects and ridicules, with others, the Mosaic account of the creation of the world, of the fall of man, of the moral law, the Mosaic constitution, and every kind of government and institution, which he represents in no other light than as enslaving the mind and monopolizing profit.

Though

Though he seems to speak favourable of the reformation by Luther, as "an event that broke the first link in the chain of despotic ignorance, when the sciences began to revive, and liberality, their natural associate, began to appear; yet," says he, "it doth not appear that this made any part of Luther's intention; the mythology still continued the same, a multiplicity of Popes grew out of the downfall of the Pope of Christendom."

It is not my intention to write an apology for Luther and the reformation, in this third chapter, thanks be to God, the work speaks for itself, and the judgments of God on such kingdoms of Europe, and parts of Germany, who opposed the progress of that glorious work, are so evident even to this present moment, that it may be justly said, God has in his righteous judgment pointed them out ever since as objects of his divine wrath, and given them over to the delusions of the same master, whom they preferred to Christ, to obey, in raising wars, massacres and desolations: there would have been no occasion for the present revolution, had they followed Luther's doctrine; but as they refused the cup of salvation, God made them to drink of the cup of Babylon, which has indeed made them drunk, since they supported antichristian and American principles.

Not only the chain of ignorance, but also that cursed idolatrous mythology, which is the bulwark of ignorance and popery, received a deadly blow,

by Luther's reformation, but this was the effect of that divine and biblic revelation, which Thomas Paine ignorantly ridicules and rejects, as enslaving the mind, and monopolizing profit.

Luther was neither a patron of new popes, nor a favourer of licentious and anonymous sects of libertines; whom he foretold, would, for the most part, by not strictly adhering to the literal sense of divine revelation, (which, by the grace of God, alone guards the mind against error) support their tenets by the same means, and in the same despotic manner, as heathen and papal despots have done theirs; this therefore cannot be attributed to Luther, he took divine revelation for his guide, exhorted his followers to use means becoming the spirit of genuine Christianity; he never approved of the conduct of Carlstadt, Muntzer, &c. &c. but on the contrary, did all that was in his power to prevent heterodoxy and its effects, (the war of the peasants,) by writing and warning them as well as he did the princes; but finding the first as determined to carry their point by force as the latter were loath to retrench abuses, and papists blowing the fire on both sides; it was neither in his power to abolish that idolatrous mythology, which Thomas says still continues; nor to prevent new sectarian popes.

But as I have promised, page 43, to prove that the present system of the national convention, is the same with that, which was invented by the old serpent

serpent at the fall;—and as Thomas Paine, with French Deists, reject and ridicule divine revelation, evidently from no other motive, but because divine revelation throws too much light upon their system of corrupt and pillaged truth, I shall endeavour to do it by short observations on some of the objections made by them to the biblical system; which I shall do merely for the sake of those, who have not yet, by too much reasoning and corrupt dissipation, or malice, lost their reason, and who wish that, (because in our sceptic age, nothing is left without being diabolized); something may be found to be true, on such evidences, which are indisputable and bear the marks of universal testimony, even from adversaries themselves.

Thomas Paine, though he admits, in some places of his wretched publication, “that God made the world, and that the account given of it by Moses is harmless;” yet, malignantly inconsistent with himself, he, page 12, ascribes “the making of the world, to the people of Israel, or any nation or people, who set up the trade of world making; which Moses, not being an Israelite, did not chuse to contradict.”

To this base insinuation it is enough to say, that as the devil contradicts himself, and cannot give us a better account than Moses has given, it is highly prudent to believe that which we have is the best; or we must fear that God, in his righteous judgment, might give us over to believe Thomas Paine,

Paine, or the national convention of France, had made the world, and that perhaps as easy as they made the new calendar; we would certainly not be the first, because the American and Canadian Indians believe the world to have been made by a woman. See Dr. Hurd's religious history, p. 450. May those crawl in darkness who reject revelation.

To follow Mr. Thomas Paine, page 35, where he says, in a note, that Saturn was the oldest of the gods, and that he abdicated the government to his three sons, Jupiter, Pluto, Neptune and Juno, after whom, thousands of other imaginary gods and demi-gods, were created; if so, we must see who this Saturn is, when he lived and died, and whether the Heathen mythologists say nothing of him, which, on just grounds we must deem to have been said in the Bible, or in that divine revelation, which T. Paine, Danton and other French philosophers, would throw away, as a useless, invented and impositious thing.

Fra. Pomey, a learned jesuit, in his book called the Pantheon, which he wrote for the use of the Dauphin, and translated into English, in the year 1701, speaks of this Saturn of Babylon, or Jove, whom he with T. Paine, makes the first of the Heathen gods; that he lived in the year of the world 2000, which was the last year but one of the life of Noah, page 4; "that this Saturn is generally said to be "Nimrod, the founder of the Babylonian empire," yet, Pomey is still more inclined to side with Bochartus,

chartus, who maintains, page 162, that Saturn and Noah were the same, for which he gives the following eight reasons, to be seen in the note below,*
by

SECT. V.

The historical sense of the Fable of SATURN or NOAH.

Beros 1. 3. Although it is generally said, that *Saturn* was *Nimrod*, the founder of the empire of Babylon, yet I am more inclined to believe the opinion of Bochartus, who maintains that *Saturn* and *Noah* were the same. These reasons which he brings seem persuasive. Bochartus in suo Phaleg. l. 1. c. 1.

1. In the time of Noah the whole earth spoke one language, as we find in Gen. xi. and the antient mythologists say, that the beasts understood this language; and it is said, that in *Saturn's* age there was but one language, which was common to men and brutes. Plato in Pol.

2. *Noah* is called in Hebrew (Gen. ix. 20,) *vir terræ*, a man of the earth, that is a husbandman; according to a usual phrase in scripture, which calls a soldier a man of war, a strong man, a man of arms, *vir brachii*, (Job xxii. 8.) a murderer, a man of blood, an orator, a man of words, and a shepherd, a man of cattle. Now *Saturn* is justly called *vir terræ*, because he married *Tellus*, whose other names were *Rhea* and *Ops*,

3. As *Noah* was the first planter of vineyards, the art of cultivating vines and fields is attributed to *Saturn's* invention.

4. As *Noah* was once overcome with wine, because, perhaps, he never experienced the strength of it before, so the saturnals did frequently drink excessively, because *Saturn* protected drunken men. Calimach. in hymn.

As *Noah* cursed his son *Ham* because he saw his father's nakedness with delight; so *Saturn* made a law, that whosoever saw the gods naked should be punished.

Κρόνος καὶ Ῥέα καὶ ὅσοι μετὰ τούτων (says Plato in Timeo)
Saturn and *Rhea* his Wife, and those with them, were born of *Oceanus* and *Thetis*. Thus *Noah* and all that were with him
were

by which it is plain, that that system, which Paine calls that of one God, is that of revealed religion, and

were as it were new born out of the waters of the deluge, by the help of the ark. And if a ship was stamped upon the antient coins, because Plutus came into Italy in a ship—surely this honour belonged rather to Noah, who, in a ship, preserved the race of mankind from utter destruction.

7. Did Noah foretel the coming of the flood? So

Κρονος προσημαινειν ισετε πλυθ ομβρων,
& fabricandam esse arcum & in ea cum volucribus, reptilibus, atque jumentis esse navigandum.—Alex. Polyft. ap. Cyril. com. Julian. l. 1. So did Saturn foretel that there should be great quantities of rain, and an ark built, in which men, and birds, and creeping things should sail together.

8. Saturn is said to have devoured all his sons but these three, Jupiter, Neptune, and Pluto. So Noah, the pastor and prophet, and as it were the father of all mortals, may be said to have condemned and destroyed all men, because he foretold they would be destroyed in the flood; for, in the scripture phrase (Heb. xi. 7.) the prophets are said to do the things that they foretel shall be done hereafter. Thus in Ezek. xliii. 2. "When I came to destroy the city," i.e. when I came to foretel that the city should be destroyed. But as Saturn had three sons left to him not devoured; so had Noah three sons, Sem, Cham, and Japheth, who were not destroyed in the flood. Furthermore, these reasons may persuade us, that Noah's son Cham is Jupiter. 1. His Hebrew name Ham is by many called Cham, from whence it is plain the Egyptians derived Αμυν, and the Africans, Ammon, or Hamon. Cham was the youngest son of Noah, as Jupiter was of Saturn.—Callim. hymn ad Jove, Lucan 2. 9.—3. Jupiter is feigned to be the Lord of the heavens; thus Cham had Africa, which country is esteemed nearer the heavens than other countries, because it has the planets vertical. 4. Jupiter gelded his father, which story seems to be taken from Gen. ix. 29. "and Ham saw the nakedness of his father, and told; for whereas vaiaggd in the Hebrew language signifies et nunciavit, they might easily read vaiaggd, which signifies et abscondit, especially before the vowels were placed under the consonants.

Japhe

and the same with that, which Noah and the patriarchs had by tradition and divine inspiration, from Adam and Enoch, in whose time, men began to preach in the name of Jehovah, or Jehovah Elohim, the Creator and Redeemer of the world.

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Japhet is the same with Neptune; for, as Neptune had the command of the sea, so the islands and peninsulas fell chiefly to Japhet's lot.—Lactant defals. Relig. lib. i. cap. 1.

But how shall we prove that Sem was Pluto? What carried him into hell? Not his piety and holiness, by which he excelled his brothers, and glorified his own name. Perhaps because he was so holy, and so great an enemy to idolatry that the idolaters hated him whilst he lived, and endeavoured to blacken his memory when he died, by sending him to the Stygian darkness, and setting in his hand the sceptre of hell.

This opinion respecting Sem obtains confirmation from those who believe him to be Melchizedec, who was the priest of the Most High God, in opposition to the priests of idols, with whom it is but too common to hate God's faithful servants, and therefore keep them poor and needy of tithes, which Melchizedec received from Abraham, Gen xiv. 18. 20. And as Sem conversed two years with Methuselah, who lived 243 years with Adam, the common father of the world, and 600 years with Noah, of whom Methuselah, and Noah no doubt, could have the best documents of creation and the paradisaical institution, which Sem delivered to Isaac, Jacob, the twelve patriarchs, and then to Moses; from whence we may justly infer, that Moses, after he had received the special command to write the destruction of idolatrous and wicked Amalek, (Exod. xvii. 14. 16) has also wrote what we know of the primitive age of the world. And as Job's writings existed before, without being mentioned, we must infer, that also other written memorials were extant, which, and not oral tradition, are the rules of judging both of traditions and the femythologian fables, which impious Paine would make the spring of the Christian church. The idea, setting into Pluto's hands the sceptre of hell also fully corresponds with Melchideck's royal office, to preach Christ as enmity to Satan which rendered him odious in the eyes of his followers, who, very like, gave him the name Pluto.

It is no wonder at all when Paine says, page 16. "that if the book called the Bible, should excel in purity of ideas, all the books that are now extant in the world, he would not take it for his rule of faith," because if this book should become his rule of faith, he must then expect that all the world would condemn all the books he wrote, and as he thereby imposed his own authority instead of that of the word of God, it would prove him an impostor of the first rate, and defeat all the schemes for which he was hired to mislead the Americans, to dismember the British empire, to unhinge every government now extant, and to assist in introducing the French mythologian system. But if we can prove, that whatever is good in his own and every other book now extant, is stolen from divine revelation, that the mythologian system bears abundant witness of the Mosaic account, and Paradisaical institution; that even his maxims of liberty and equality, the whole of his boasted morality, is by no means the mere effect of self-taught reason, but the effect of scripture, tradition, and his education in christendom, that true morality, consisting in love and justice, is infinitely clearer manifested and supported by God's covenant, known from scripture, than it ever could have been from the works of the creation; if it can be proved, that the works of the creation know of no system to prevent, over-rule and undo evil, to give full and sure hope of eternal life, the best support under

der present miseries ; what objection can then be made by Paine and Deists, to the Mosaic account of the creation and the christian system ?

And as Paine possesses a high opinion of the book of Job, who lived before Moses, and speaks of Satan, ch. i. of the Redeemer, (xix. 25) a messenger, one out of a thousand that has found a ransom, xxxiii. 23, 28. he must also allow that his deistical system, which denies Satan, human corruption, and the Redeemer, is not that which is contained in the book of Job ; consequently his argument for the antiquity of deism falls to the ground by his own maxims : and when he ridicules the doctrine of the fall by Eve and the snake, whom Christ calls Satan, John viii. 44. Rev. xii. 9. he ought to have remembered, that if the book of Job speaks of Satan, that he must have then existed, and none but he in the snake, which Eve obeyed instead of God, could be the author of the fall. And when this fall is related as consisting in eating but one forbidden fruit, in the garden of Eden, which, together with the whole earth, was freely given to mankind to enjoy ; it may be asked, what reason T. P. and these unphilosophical philosophers can give to justify their ridicule, and whether it is more consistent with the sovereignty and goodness of God and the subordinate nature of men to prohibit nothing at all ? In this case there would have been no occasion for the *Age of Reason*, because reason is only given to distinguish between good

and evil, to follow the first, and avoid the latter. There would also have been no occasion for morality, because morality presupposes laws, and creatures capable of merit, reward, or demerit and punishment. There would have been no occasion for a state of probation. All would have been Painism in perfection, i. e. confusion and destruction, in the conclusion, as it is now in France, and will be, by and by, all over the world.

Respecting the sacred person of Christ, Paine could indeed bring no blasphemies against him, which have not millions of times been uttered by blaspheming Jews, Julianus Apostata, and modern Deists, but when he at the same time says, that his meritorious character, holy life and most excellent morality, has been the cause of his being hated and crucified by the Jews and Romans, we should presume, even on patriotic principles, that the obscurity of his birth by poor parents, his resigned manner of living, and his crucifixion by the ignorant and malicious, deserved rather the praise of patriots, than reflections, which derogate from the dignity of human nature and its exploits? But such is the malignant blindness, prejudice and inconsistency, of some patriots and philosophers, that they, with the ignorant vulgar, condemn even true merit, whenever it makes its appearance in different forms from what corrupt custom, sensuality, vain and sordid design, would approve of.

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If voluntary sacrifices of accidental riches and splendor, heighten the credit of merit, why is the voluntary debasement of the Son of God made an object of contempt and mockery, especially if daily experience, the law of nature, and the universal tenor of scripture, tells us, that the deficiencies and deviations from the most perfect rules of morality, can find no proper and suitable supply from any quarter, but from vicarious perfection and satisfaction? If there is no chasm in the kingdom of nature, why should there be one in the moral kingdom of grace and righteousness?

Suppose now, that Adam, the first created son of God, sinned, and lost thereby the image and favour of God, was it unbecoming or unpatriotic, that God substituted his own Son, made by his own Spirit, out of the substance of a woman, and thus filled up the chasm which the first had made?—

Again, when man, by sinning, forfeited the Paradise, is it absurd, that the second Adam re-acquired it by self-abasement, or in a manner and circumstances opposite to those, by which the fall of human nature came to pass? when the first man was familiar with, and carried away by the devil, transgressed God's commandment and aspired after absolute independency, is it unbecoming and absurd, that the second Adam entered into a conflict with him, and allowed him some delusive and transitory advantages over him, in order to make the conquest the more glorious? Stratagems, in which
enemies

enemies anticipate delusive pleasure, can certainly not be improper, and if it pleased God that this conquest should be made, as it is described in the first gospel promise, by submitting his heel or body, to the power of Satan who carried him to the pinnacle.

Who is T. Paine or any other man, who dares ridicule the submission, agonies and crucifixion of Christ? Thus far would I meddle with T. Paine's nonsensical writings, which otherwise could only be noticed by madmen, who by rejecting the word of God, are justly abandoned to the delusions of a man, whose existence, by the judgment of God, has in every respect fallen in a period, in which God designed instruments for the whore of Babylon with a view to make her drunk with the sweets of liberty and equality, as she has been long ago, with the blood of the saints, that she might prostitute herself, to be stript by her lovers.

This judgment of God upon Babylon, who swayed her scepter over the inhabitants of the earth, since the time of Nimrod, has been foretold by the word of prophecy, which, as it is the only sure guide, ought by no means to be despised, corrupted or misconstrued by any man, party or sect whomsoever, if they will not purposely incur that awful doom, so often repeated in holy writ, and at last put as a seal to the last canonical book, the true and faithful Revelation of St. John, ch. xxii. 18—21. in the following awful manner,
 “ I testify unto every man that heareth the words
 of

“ of the prophecy of this book, if any man shall
 “ add unto these things, God shall add unto him
 “ the plagues that are written in this book. And
 “ if any man shall take away from the words of
 “ this book of prophecy, God shall take away his
 “ part out of the book of life, and out of the holy
 “ city, and from the things that are written in this
 “ book. He that testifieth these things saith,
 “ surely I come quickly. Amen, even so come
 “ Lord Jesus.”

This awful doom, joined with the promise of the Lord, *that he will surely come*, and the longing prayer of the church, *amen, even so come Lord Jesus*, ought to influence Christians, and especially expositors of prophecies, to be earnest in prayer, for the coming of the Lord, and highly careful to advance nothing but what the Spirit of Prophecy has been pleased to advance, for our instruction; whereby alone we may be enabled to observe the signs of the coming of the Lord, who is certainly at hand to judge Babylon, to catch the Beast and the false prophet, and to seal up the dragon into the bottomless pit.

If it should be asked, which is the most principal sign of the coming of the Lord to judge Babylon, I answer from the viiith chapter of Daniel v. 12—23.

1. *The casting down the truth to the ground, &c. Transgressors are come to be full, and policy causes craft to prosper in the hands of the wicked. This exactly*

exactly corresponds with the words of our Saviour, Matt. xxiv. 11, 12. *many false prophets shall rise, and deceive many, and because iniquity shall abound, the love of many shall wax cold.*

2. All the sacred numbers, respecting the time of the fourth beast, whose name and number, according to the 13th chapter of the Revelation, ver. 18. is 666, have and do come to their end, since the year 1755, which is peculiarly signalized, 1. by that universal earthquake called the Lisbonian, 2. by a general loosing of the four angels or inimical religions, the Jewish, the Heathen, the Papal, and the Mahometan, as far as they are inimical, which were hitherto bound by the great river Euphrates, and being once the boundary of the antient Roman empire, mystically signifies here, the restraints, overbearing laws, customs and practices, ever laid upon all nations, sects, parties and religions, in which practice, Rome, since it existed as mistress of the world, either as pagan or papal, has taken the lead. The last attempt Rome has made to keep things together under her thumb, was that great combination of seven principal powers of Europe, against the two principal Protestant powers, viz. England and Prussia, whose political constitutions, together with that eminence, rank, dignity and power, these nations had hitherto held, in the world, was the eye-sore of the court of Rome. It therefore wanted to crush them.

This combination was wonderfully dissolved by an unsuccessful war; Jesuits, the authors thereof, were

were banished France and every court of Europe, but their maxims, morals, manners, connections and influences, were too deeply connected with the original plan, to banish them with their persons. New codes of laws, in some measure, more suitable to the nature and tendency of these maxims, metaphysical writings and plans of philosophers, than the truth of God, were framed in Russia, Prussia, and other parts of Europe and America, which, in their nature and tendency, were too whimsical and abstracted, as being able to inure and habituate the human mind for union and real comfort in the social life, and the exercise of human duties : because what is not divine is losing.

Success, as rapid as it seemed prejudicial to the real interests of mankind, declared even for a system of those dissolute maxims, which do now co-operate for an universal state of dissolution; which, in my humble belief, is sanctioned by what is expressed in the passage of the ixth chap. of the Rev. verse 14, &c. " Loose the four angels which are bound in the great river Euphrates, &c."

The truth of this assertion, thus confirmed by the present state of things, I shall also endeavour to demonstrate from the general tenor of prophecy, and especially from the sacred number 666, whereby, it appears, the Spirit of Truth points out not only the duration of the dominion of idolatry, falsehood and tyranny of the enemies of God and men, but even the administration of Christ, until

I was at first not a little puzzled to hear that this number, which characterises the idolatrous Latins and Romans, by the Greek letters ΑΑΤΕΙΝΟΣ, who were conquered by Romulus, the founder of Rome, whose name, in Hebrew letters, also contains this number, as it is stated here,

Α— 30	200—7
Α— 1	6—7
Τ—300	40—7
Ε— 5	10—7
Ι— 10	400—7
Ν— 50	
Ο— 70	666
Σ—200	
666	

should also be contained in the blessed name of Jesus of Nazareth. But on recollecting that the Spirit of Truth is the author of this discovery, that the knowledge of the duration of the enemies of Christ, is also contributive to Christ's glory; that in Christ are hid all the treasures of wisdom and knowledge, Col. ii. 1—3. that he is the author of the world, made in six days, that also the *aions* or times are made by him, Heb. i. 2, that he is expressly called the Father of Eternity, 1st. ix. 7. I began to consider the number 6 as the cubit root of the age of the world, until the great millenium or the time of rest, for which the present dissolution co-operates.

I argued in the following manner; in six days God made the world. The apostle Peter, an inspired

spired writer, in his second epistle, ch. iii. 8. says, "a thousand years with the Lord is as one day, and "one day as a thousand years :'' six days therefore are in that sense 6000 years ; this, by a tradition of the Jewish church, was counted to be the age of the world. But in a more minute consideration, that 666 might lead to the knowledge of some great event or other ; I began to multiply 666 by the great number 3, as it is also contained in the person of Jesus, or the blessed Trinity, (the Father, the Son, and the Holy Ghost, who made all things by Jesus Christ,) Eph. iii. 8, 9. in whose name Christians are baptized ; and multiplying the number 666 by three, it makes 1998. This led me to the time mentioned by Pomey and other chronologers, respecting the death of Saturn or Noah, and the setting up of daemons or idols, to be worshipped, after he had come to Italy in a ship, to a place called Latium, (now Rome, the mystery of iniquity) where he lay hid for some time, and was the first personal idol which was worshipped as a god, according to Ovid, part 1. 1.

*Inde diu genti mansit Saturnia nomen,
Dicta fuit Latium terra, latente deo.*

or in English

That country long Saturnia became,
While Latium from his lying hid had name.

See Pomey's Pantheon, page 157, 158.

Taking this for granted, that Noah or Saturn came into Italy, and died about the year 2000, that to preserve his memory, dignity and exploits, a magni-

magnificent temple was built, and divine worship was paid to him, at Latium, under the name of Jove, from which the Latins took their name, and idolatry took its universal spread: is it not highly remarkable, that Italy, or that place where idolatry of men or daemons, has been first established by the Latins, and perpetuated by the Romans, until the present time, should be characterized by names, which in letters of the sacred languages, contain the very number 666? But for further information of this number, the reader is referred to Irenæus, lib. v. chap. 30. page 449. edit. Grabe. Henry Moore, in his second book of the mystery of iniquity, page 321—114. and to Bishop Newton's Dissert. on the Prophecies, vol. iii. page 246, 249. each of these writers consider the Latins (now Romans) as the greatest enemies to the cause of God and mankind; and concerning the name of the sacred person of Jesus of Nazareth, can it be infortuity and accident? that this name, when joined to that of the place of his miraculous conception (Nazareth,) appears to contain not only the number 666, but, by a second multiplication thereof by the great number 3, (which makes totally 3996,) also reaches the time of his blessed birth, which, according to the best chronologers, is about the year of the world 4000; and adding the multiplier 6, or the six days of the making of the world, it will make 4002, which, with the third computation, makes 6000 years exactly.

This I hope, with the sensible part of mankind,
will

will prove a counter calculation to render the new calendar of the French a useless thing. And if it is found, that each of these numbers, taken singly, lead also to some remarkable period, event and person, in which the truth of a divinely inspired revelation, the special care of Providence over his church, the good of mankind, and general chain of things, is highly interested, I do hope it may also prove an assistant guide, to lead mankind out of that chronological labyrinth, into which, inadvertently, or the neglect of Typographers, or arbitrary calculations and regulations of times, have led a sleeping world; and occasion a more literal disquisition and study of sacred history, which if we attend with a view to judge of facts, events and persons, in their peculiar light, which profane writers have not been capable of doing; will clear many difficulties, and subordinate particular events to general causes and principles.

The times and lives of the most pious patriarchs, the origin of idolatry and every other vice connected with it, the punishment of the idolatrous Heathens, and especially of the people of God for following them, the particular deliverances which the penitent have experienced, the coming of the Messiah must of course give an infinitely greater advantage to the cause of truth and true Christianity, than all the vague tiresome studies of fabulous tales, metaphysical subtilities and false philanthropic plans of education, whereby the enuning of men
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and devils have rendered the church an apostate, and mankind effeminate, miserable and wretched. I shall give but a short sketch of the whole, and submit it to such who have more leisure and means of information than myself, for a further confirmation or examination (if they please) of what I have advanced.

Beginning with Genesis, or the first 666 years, it leads to that remarkable period of the life of Enoch, who being the seventh from Adam, after he had begotten Methuselah, the oldest of men, in the 65th year of his age, walked with God, and was taken up by God, and seen no more. Gen. v. 18—24.

The second 666 years leads to the time of Noah, who living 600 years before, and 350 years after the flood, is called a preacher of righteousness, 2 Pet. ii. 5. because he warned the antediluvian world of the flood 120 years before it came, he instituted and preserved divine worship in its purity, in his family, and thereby set a pattern to future generations.

The third 666 years leads to the time of Noah's death, which was in the year 2006, and the beginning of setting up the worshipping of men as idols, and the time of the birth of Abraham, generally called the time of promise.

The fourth 666 years contains the time of Abraham, Isaac and Jacob, the patriarchs, Moses and Joshua, and leads to the time of the 18 years Moabitish captivity of Israel, whereby God punished their

idolatry, by a nation with whom they had defiled themselves, and delivered them by Ehud, after they had cried unto the Lord, Judges iii. 12—30.

The fifth 666 years contains the time of the Judges, the kings of Judah and the two tribes of Israel, and leads to the time of Manassah's captivity in Babylon, his repentance and delivery, and the establishment of Samaritanism, after the ten tribes had been carried into the Assyrian captivity. 2 Kings xxii. 4. By this captivity an end was put to the idolatrous kingdom of Israel, which, after its separation from the kingdom of Judah, had stood 254 years under 19 Kings, of whom not one was good.

The sixth 666 years contains the attempt of Nebuchadnezzar to establish himself an universal monarch, and the time of pious Josiah, 2 Kings xvii. 1. xxiii. 2 Chr. xxxiv xxxv. whose son Jehoiakim, and the tribe of Judah were carried into the twenty years Babylonian captivity, at the close of which Daniel foretold the 70 weeks or 490 years of the coming of Christ, which commences in the third year of Nehemiah's being in Jerusalem, because at that time the word was accomplished, to build the walls of Jerusalem, Dan. ix. 25. Comp. Neh. v. 14—16. vi. 1—15. The end of these 490 years coincides exactly with the end of the sixth 666 years, or the birth of Jesus of Nazareth, the Saviour of the world, who according

ing to Uffer, was born about the year of the world 4000, if the Hebrew preposition (= min,) is rendered not from, but after the coming forth of the word to restore and to built Jerusalem, Dan. ix. 25. as I have proved in my Christian Scriptural Guide, Number II. page 29.

The seventh 666 years, from the year 4000, contains the blessed birth, life, sufferings, death, resurrection and ascension of Christ, the twelve apostles, the pouring forth of the Holy Ghost, on the day of Pentecost, and the universal propagation of the gospel of a crucified Saviour, which, without temporal weapons and pomp of learning, under the severest persecutions, in a short space of time, prevailed with people of all ranks and descriptions, throughout the whole world, so, that Constantine at the beginning of the fourth century, saw it necessary and expedient to establish and support it all over the Roman empire; though it cannot be denied that many turned Christians at that time from impure motives, and being hitherto attached to a heathenish jurisdiction, customs and manners, this establishment was abused for temporal purposes, and paved the road to three great evils, 1. a spiritual universal monarchy. 2. A papal temporal power, and a transformation of the beautiful and comfortable doctrines of the gospel, after the filthy and ludicrous interest of a secular clergy and men of the world.

The contest between the Greek and Latin church about the primate which was given by Phocas to Boniface III. under the title of universal bishop over all Christendom, laid a foundation for an everlasting separation of the Greek and all Protestant churches, from that of the pope, in the seventh century, because the Roman bishop usurped now a universal power by using the forms of temporal kings, *nos volumus, nos jubemus*, instead of that of Peter and the apostles, *we exhort and beseech you*. The Heathen Pantheon was turned into a Christian (Panagium, now Maria Rotunda,) by Boniface IV. The building of Saint Peter's church, and the establishment of superstitious rites and worship of numberless saints, relics, festivals, &c. has ever since proved a pretext to plunder the world. This gave also umbrage to the Saracens, Mahometans and Turks, (the offsprings of Ammon, Moab, Ismael, &c. Dan. xi. 41.) to make perpetual war on and to persecute the Christians, as worshippers of images.

The eighth 666 years, commencing from 666, and ending 1332, contains

1. A diploma from the emperor Constantine Pogonate, in which Benedict II. obtained the title of vicar of Christ, in the following manner, that whomsoever the clergy, the people and the army, chose pope, needs not the confirmation of the emperor or his exarch. *Platina in vitis pontificium.*

2. The

2. The commission of Boniface I. archbishop of Mentz, apostle of the Germans, Franks, &c. who, making oath to the pope, to submit the new converts to the See of Rome, is also looked upon as having been instrumental in disposing the French to consult Pope Zachary in the case of deposing Childeric and enthroning Pepin, whereby the execrable right of power, commonly directed by the popes and ecclesiastical laws, came in vogue against the right of hereditary succession, and the independency of the states.

3. The twenty-seven dictates of Gregory VII. which, from the eleventh century to the middle of the fourteenth, were made the rule of action, by almost every pope, so, that Boniface VIII. wrote to Philip IV. king of France, *seire te volumus, quod in spiritualibus et temporalibus nobis subes.*

The ninth period of 666 years from 1332 to 1998, contains heavy judgments upon the states of the world, and preparations for a universal reformation. Amongst the first we reckon the continuance of the Inquisition, in its severity. 2. The invention of gunpowder by Pordhold Swartz, under the Roman emperor Wenceslaus, in the year 1355, so remarkably alluded to Rev. ix. 17—19. 3. The origin and success of the Ottoman Porte, 1357. 4. A fifty years schism in the Roman or Latin church, occasioned by Urban II. who sat at Rome, and Clemens VII. who sat at Avignon, which lasted from 1378 to 1428, and threw the western

states into the utmost confusion. 5. The downfal of the Greek empire, by the Turks, 1453. 6. The establishment of the order of Jesuits, 1540, and the council of Trent, from 1543 to 1564, eight civil wars in France with the Hugonots. 7. The troubles in Holland, Germany, &c. and every vexation of the court of Rome, to reduce the Protestants under her yoke of former jurisdiction. 8. The loose principles of Latitudinarians, deistical and equalistical writers, who, apt to pull down the old edifice, before they have provided proper materials to built up the new, have thereby done infinite hurt to the cause of God and mankind. 9. The seven years German war. 10. The American war, in which the rebellious Americans were supported by France, Spain, Holland, &c. and an armed neutrality, these are loosing preludes to the present dissolving crisis.

Amongst preparations for a universal reformation I reckon, 1. The exertions and fidelity of the Waldenses, in the thirteenth and fourteenth centuries. 2. The establishment of Magna Charta, in England, the pragmatic sanction in France. 3. The golden bull in Germany. 4. The witnesses of truth, Wickliffe, Hufs, and Jerome of Prague, in the fourteenth and fifteenth centuries. 5. The council of Basil. 6. The revival of learning, especially the study of Oriental languages. 7. Luther's books, and his appearance at Augsburg before cardinal Cajetan, in the year 1518, and at Worms before Charles V. and the Princes of the empire, in

in the year 1521. 8. The Smalkaldian articles, and the Augsborg confession, published in the year 1530, by order of the emperor. The establishment of the Passavian treaty, and peace of Augsborg, 1552, 1553, as the foundation of the religious and political freedom of the Protestant states confirmed by the Westphalian peace, 1648, and every subsequent treaty. 9. The thirty-nine articles of the church of England 1560, celebrated confessions of faith, of Scotland, Holland, Swisserland, &c. 10. What has happened since that universal earthquake, in the year 1755, viz. The happy event of the seven years German war, and the dissolution of the order of Jesuits, 1764, the repeal of the stamp act, the American war, and the present constitution of the French ; which may be considered as events of loosing the four angels, mentioned in the ixth chap. of Rev. ver. 10—21. who chap. vii. 1. are represented as withholding the four winds, (spirit of religious liberty) and ready to hurt the earth, were restrained by the angel ascending from the rising of the sun, (the reformation) are now let loose, in an hour, a day, a month, and a year, (which are 396 prophetic years, and fill up the space between 1360 and 1756,) which is also the time gunpowder was invented, whereby the third part of men are killed ; ver. 18. after this a universal reformation, according to the x. xi. xix. chap. will certainly take place ; but from another quarter than from T. Paine's writings ; it will be attended

tended with heavy judgments on obstinate opposers, especially on Romanists, and men of the world, who pay more attention to their worldly interest, than to that of their immortal souls ; more attention to their guineas and bank notes, than to the examination of the authenticity of truth, the signs of the times and the effects of God's mercies and judgments ; with whom it has been quite an indifferent thing, what a divine revelation says, and, like those that are unwilling to be roused by the rattle of the watchman, rather wish to hear nothing at all of prophecies, but charge those with importunity and madness who endeavour to rouse a secure world, because, say they, "these prophecies, emblems and numbers, are not to be understood, and therefore not to be explained until they are fulfilled;" which in fact is nothing less, than to tell the watchman, not to make use of his rattle till thieves and murderers have done their business, or until the house is consumed by the flames.

This is making an unaccountable and desperate use of the condescending goodness of God, who has, in mercy and compassion, foretold, for our warning, *what shall shortly come to pass, and pronounced a blessing on those, that hear and keep the words of this prophecy*, Rev. i. 13.

Must it not be granted, that the devil has called all hands to work, since the time of the reformation, to draw the attention of a then awakened world, from a conscientious use of the holy scriptures,
(which

(which alone, under the blessing of God, are capable of effecting a thorough and safe reformation, without hurting the essential happiness of the state of things,) to the use of ways and means as mean and hurtful as the objects and designs of his abettors were? Has he not so far gained his point, that after dividing Protestants into numberless sects and parties, he has put his stamp of worldly interest upon each of them, and bids now defiance to any one of them, to presume to profess itself, *the pure spouse of Christ*? Doth he not tell them in plain words, *that from one pope of Christendom sprung up many others*? Nay, has not the devil of late usurped Christ's authority, and imposed a spurious liberty and equality instead of a true one; a hypocritical and delusive system instead of one leading to salvation and happiness, instead of the everlasting covenant of grace, peace and justice, an arbitrary social guarantee, which destroys soul and body, with an air of enchanting merit, which carries the seals of death and condemnation in its forehead. And is it not to this very moment more liked with millions, than the true word of God?

Has not the real gospel, and faith in the atonement of Christ, for the justification of the soul, (which was the ground work of the reformation, and the very life and strength of real happiness,) been abandoned and taken away long ago, by an host of Atheists, Deists, Socinians and Neologians, who now, when a whole nation in its representatives,

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has thrown off even the Christian name, may see the merit of their cause, in universal rapine and slaughter, without looking on Him slain for their sins.

How near have we come to the last remarkable period of the reign of the dragon, which according to the xii. chap. of Dan. ver. 6, 7. is a time full of trouble, 1--7. wonderfully pointed out as the latter part of the beast, whose number is 666, or a time, times, and half a time, that is three times and a half of 666, which, if added together, will make 2331 years, and as Daniel had his vision, 534 before Christ, which with the present year 1794, makes 2328; you will find that there are but three years and a half, or forty two months, or 1260 days, to come, which in all probability is that little time, in which the dragon will be very angry with the inhabitants of the sea (Europe), and the earth, (Asia) in which, he will make war with the remnant of the seed of the woman, which keep the commandments of God and have the testimony of Jesus Christ. Rev. xii. 12. 17. xiv. This is also the time of the two witnesses who prophesy, 1260, Rev. xi. 23 And the time of the two angels, with the sharp sickles and a third one that has power over the fire, who came out from heaven, and came from him sitting on the clouds, to gather the clusters of the earth, and cast it into the wine-press of the wrath of God. xiv. 12—20.

A great change will take place, in the different modes of government, of the western world; because the effects of this war affect the bridles of

the horse, (emblems of government,) which are most emphatically represented under the idea of blood coming out of the wine-press, even unto the bridles of the horse, (in singular signifying Rome, with its laws, customs, associates, and the whole of its territory and jurisdiction,) which, in Italy, according to some writers, contains the space of a thousand and six hundred furlongs, i. e. two hundred miles. May the change be such a one as is alluded to chap. x. 11. xi. 15—19. xii. 10—12. xv. xvi. 17. xviii. 20, 21. xix. xx. xxi. 24.

The dragon has indeed had a great sway, in the last three years and a half; millions have been partly murdered, partly rendered miserable and wretched; but the great battle, chap. xiv. 20. I believe is not fought, and the accuser of our brethren is not yet rejected: whoever the angel, who has power over the fire, may be, who commissions that one sitting on a white cloud, who has a crown of gold upon his head and in his hand a sharp sickle, ver. 14—20. it is evident from the text, that the business will be done by them, because, after the great battle, which is fought in a place without the city, (Armageddon, a cunning convention) "those, who have gotten the victory over the beast and
"over his image, over his mark and over the number of his name, stand on the sea of glass, having
"the harps of God, and sing the song of Moses,
"the servant of God, and the song of the Lamb."
Chap. xv. 1, 2.

It is highly probable, that the angel with the sharp sickle, is the same with that one, in the tenth chapter, who has an open book in his right hand, which the apostle is to take and to eat, and afterwards commanded "that he must prophesy again, before many people, and nations, and tongues and kings." This looks like a great change.

So John is made to explain his book himself which he wrote 1700 years ago, and he indeed alone can, by the Spirit of prophecy, be the best interpreter of his book ; because he, who understood it not when he wrote it, has now by the many wonderful events, learned to interpret it, in heaven, and can, with the triumphant church, which is ever influencing the militant one on earth, make the people, nations, tongues and kings, to understand it, perhaps not without bitter experience, because this book, though sweet, made John a bitter stomach ; what will it be to the men of the world, ch. x. 9—10. what must it not be to a mind full of earthly desires, to persons of an effeminate, delicious taste, which, habituated by a predilection of what pleases the senses and fancy, is not capable of relishing the mere idea of a God, of a Mediator, of the wrath of God, of a hell and a devil ?

These ideas have been and are still laughed at by the modern generation, though they see that an over-ruling vindictive Providence, has hitherto impartially avenged his own cause, on millions of men of the like cast. Thousands who, by graceless,

less, bad education, have learned to palliate themselves, against the reading of the Bible ; (this book of all books,) without which, the enlightened European world, would sit in the same utter darkness and shadow of death, as the African and the American Indian, and though it were possible, to attest its divine truth, by mathematical demonstration, which command faith, and leaves the opposer an idiot or knave, yet, like Thomas Paine, would rather be both, than to admit it for their rule of faith. Be it so, my friend ! but you must know, that in case you refuse to drink of the wholesome bitter sweet, out of the cup of salvation, in order, to preserve your wanton taste, of the enchanting sweets of Babylon's cup ;—you cannot refuse to drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, Rev. xiv. 9, 10. &c.

To be more particular, for the benefit of those who wish to know from precedents, what shall be the objects of their choice, I would recommend the reading of two remarkable passages, the first is contained in the xith chap. of Rev. treating of the two witnesses, which, with the angel having a rainbow round his head, and an open book in his right hand, may be ascertained from facts known from the history of the reformation ;—the second is contained in the xvith chap. ver. 12—16.

As to the two witnesses, who are represented as two olive trees and two candlesticks, standing before

fore the God of the earth, and as witnesses of the truth, have prophesied 1260 days, in sackcloth; I cannot think them, with others, to be persons, though persons are the managers of them;—but the two sacraments, which, since the time of the date of the Revelation, always continued, even in an apostate church.

The devil has not been able to remove them out of the church, though he has been very busy to corrupt them, and to misrepresent and withhold the true spiritual meaning thereof, since the apostle's time.

The design of the two sacraments is to impart the Holy Spirit and oil of gladness, as the effect of Christ's atonement, to those that are baptized, Tit. iii. 4—6. 1 Cor. xiii. 13. A great stir has been made about them, in Wickliffe's, Hufs's and Luther's time, and the true meaning of them was firmly asserted by Luther, until his death, viz. that the atonement of Christ and the effects thereof, (repentance and forgiveness of sins,) are freely offered and applied to those, who receive them through faith.

But it was two years after Luther's death, when the impious interim, framed by two papists and Agriolas by authority of the emperor, was imposed; which holds justification by faith as indifferent, or that the will of men and good works, and not grace and faith alone, did justify men, and merit forgiveness of sin, the grace of God and eternal life,
which

which doctrine utterly destroys the necessity of Christ's atonement, of God's grace, and of that faith and real good works, which is wrought in those, that are baptized and taught in the name of the Father, the Son and the Holy Ghost. And as this doctrine was imposed upon the Protestant states, by the emperor, by violent means, these two witnesses, which John, 1 Epist. v. 7. calls water and blood, were spiritually killed, by the beast ascending from the bottomless pit, i. e. the pope, who had patronized this doctrine before, and confirmed it by the council of Trent.

This doctrine of free will, which has its origin from the devil and men, consists in not persisting in the truth, in which they were made, but speak the lie from their own will, as Christ expressly says, John viii. 44.

This free will is made, by the French, the basis of their constitution, by usurping and perverting Christ's doctrine, in saying, "whatsoever ye will that men should do unto you, do it also unto them." This is the dragon, the first and second beast, and the bottomless pit of false doctrine.

As this rule is the law and the prophets, it was also the great object of Christ's satisfactory and priestly office, by fulfilling the law and the prophets, Matt. v. 17. by which he did that for us, which we, by ourselves, could not do, neither in part nor the whole, but are enabled to do it by his grace. This was the ground work of the reformation, until the time of Luther's death, and the defeat of the two principal

principal Protestant princes, (John Frederick, elector of Saxony, and Philip, landgrave of Hesse, in the year 1547,) but in the following year the inter-
im was imposed, and it is well known from history, that the Protestant cause was thereby, if not over-
thrown, yet undermined in the course of three years and a half, which is exactly the time mentioned in the prophetic text, viz. three prophetic days and a half, Rev. xi. 9—11. when their dead bodies (lifeless confession) laid in the street of the great city, (Rome) “but they of the people, kindreds, tongues and nations, saw them,” and would not permit this doctrine of atonement to be buried, and how remarkable, that also that passage of the prophetic text, which, ver. 10. expresses the great joy the inhabitants of the earth shewed, by sending gifts to one another, is also applicable to that period; because not only Charles V. received large sums of money on that occasion, and Moritz the elector of Saxony, but the whole Roman party highly exulted these three years and a half. But after three years and a half, things took a wonderful turn, this cause gained its present ascendancy,

This doctrine, after the defeat of the emperor's troops in Italy, was publicly re-instituted the 21st of July, 1552. The same Moritz, who by a seemingly cunning manœuvre, had injured the Protestant cause, assembled an army, marched into Italy, relieved the two captive princes, and a wonderful interference of the goodness of God caused that very

confession

confession to be re-established in that very place from whence it has its name and date, after it had been publicly abrogated three years and a half, viz. since the mandate of Leipstick, dated the twenty second of Dec. 1548. as it appears from records.

This doctrine has ever been preserved, in the Lutheran and other Protestant churches, at least its confession, which is chiefly the same with that of the church of England, it has never been abandoned by true Lutherans. It is the sun and chief ornament of the Christian faith, and without it there is no true church, peace and comfort, as sound divines of all denominations declare.

Other circumstances of the prophetic text, fully agree with historical facts, to this very moment; especially the falling of the tenth part of the city. v. 13.* How far the states of Europe have been benefited

† In confirmation of this assertion, that the account of the two witnesses coincides with the history of the reformation, and the restoration of the doctrine of the daily sacrifice, I may with all the confidence divine truth is to be defended, quote that remarkable prophecy, Dan. viii. 13, 14. where one saint speaks to another saint, "How long shall be the vision, concerning the daily sacrifice, &c. &c." and the other said to Daniel, "unto 2300, evening and morning." The question is, from what time these 2300 days, commence? I answer from the time, when the little horn came into existence, the date of Rome restored or built by Romulus. This being 757 years before Christ, deduct these from 2300, there remains 1543; 3 years before the death of Luther, the defeat of the Protestants, when the preparation of the interim, took place. This may be justly called the evening, as the restoration of this doctrine nine years after, by the Passavian treaty, may be called the morning. May it shine until the perfect day.

nesited by it, may be seen, by a due comparison between Papal and Protestant countries; there is also a testimony concerning that point and the homilies of the church of England, of Dr. Aylmer, concerning the doctrine of absolute monarchy, which proves, what effect the reformation had upon the temporal states. See the sketch below.

Address to the English Clergy, from an anonymous author, who, in 1709, wrote a pamphlet in which he proved, that the clergy in France had been the ruin of the antient constitution of that country.

There is an antient father and doctor of our church, who has delivered sounder doctrine, upon this matter, his name is Aylmer, and he lived at the time the homilies were compiled. He published a book soon after queen Elizabeth came to the crown, entitled *an Harboure for faithfull and trewe subiectes*, in answer to Knox's treatise against the government of women. I will give the reader a taste of it in some select passages, in which, though he speaks of the power of our kings, to make war and peace, in different terms from what we do, and ought to speak now, yet queen Elizabeth, (who was as jealous and tenacious, of her prerogative as became her) accepted his good intentions so graciously, and for the rest had such an opinion of his abilities, and judgment, that she made him bishop of London. And let not the reader wonder, that in those days Dr. Aylmer should speak with so much freedom of the power of a king; for at the time the book of homilies was composed, there was not an absolute monarch in all Europe, except a Czar of Muscovy; a circumstance well worth weighing as affording us no little reason to believe, that the doctors who have composed the homilies, had the same notion of a king of England, as Doctor Aylmer had; whether also they had any other or better notion of obedience, than he, the reader will judge, as he finds cause, in perusing the book.

It will not be improper to give here some of the capital names of the countries and places, where and when the Protestant religion spread with unparalleled rapidity, viz. from the year 1517 to its establishment 1552—1555. I take them from Godfried Arnold's History of the Church and Heretics, who is too well known that, instead of being partial to the Lutherans, as a Lutheran, said every thing that could prejudice them. Part 2. b. xvi. ch. xvii.

It began in Saxony 1517. Voightland 1517. Thuringia, Franconia, Brandenburg, Pomerania, Prussia 1523. England, during the reign of Edward VI. Mecklenburg 1524. Lunenburg 1525. Hanover 1534. Hildesheim 1542. Westphalia 1525. Ulm, Hamburg 1523. Lubec 1530. Frankfort 1522. Nuremberg 1522. Worms 1521. Spire 1540. Ratibon 1523. Augsborg 1522. Swabia 1524. Alsace 1522. Strasburg 1523. Palatinate Deux Ponts 1523. Electorate Bavaria 1523. Juliers, Cleves and Bergen 1523. Bohemia 1521. Swisserland by Zwingel and Occolampadus Moravia 1522. Switz 1522. Netherlands 1591. Brabant 1529. Sweden 1591. Denmark 1529. Holstein 1522. Hungary 1522. Transilvania 1550. Poland 1525. Lithuania 1539. Liefland 1522. France 1523.* Thus the word of God broke through the powers of darkness

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I will say nothing of Italy, Spain, Austria, where Luther's books were read, by thousands privately, and where some suffered in consequence thereof. It is known from history, that it spread in all parts of the world,—that even Charles V. and Ferdinand his brother, were fully convinced at the diet of Augsborg, 1530, of its propriety

(the Roman monarchy,) whose duration is foretold in different numbers, which ought not to puzzle, but to excite our attention. Daniel mentions ch. vii. 25. the duration of the beast to be a time, times, and half a time, which makes 2331. Chapter vii. 14—26. he writes of 2300 evening and morning. And chap. xii. 7. he says it shall be for a time, times, and half a time, viz. from his vision. ver. 11, of 1290 days, and ver. 12. of 1335 days.

The Revelation of Saint John, chap. xi. 2. speaks of forty-two months, ver. 3, of 1260 days, and chap. xiii. 18. of 666.

propriety and utility, but temporal interests and their connection with the court of Rome, made it difficult to give it a full support, until the year 1552, the first of August, when Charles ordered the treaty of Passau. And it is here, where I find myself obliged to call upon historians and the learned in general, to prove any period since the date of the Revelation to be in every respect more or equally coincident with the 11th, 12, 13th ver. of the xith chap. of the Rev. where it is said, after three days and a half (from the 22d of Nov. 1548, till the 21st of June 1552, when the Augsb. confession was thrown out, (as it were in the street of the great city) “the Spirit of Life from God entered into them, and they stood upon their feet, and great fear fell upon them, which saw them.” “And they heard a great voice from heaven, saying unto them, “Come up hither, and they ascended up to heaven in a cloud, “and their enemies beheld them.” And at the same hour, there “was a great earthquake, and the tenth part of the city (Germany) “fell, and in the earthquake (commotions about religion) were “slain seven thousand names of men,” who hitherto went by the “name Roman, and the remnant (great Charles V. whose dominions were immense with other states,) “were affrighted, and gave “glory, hitherto given to the pope at Rome, to the God of heaven.” See also my preface to the Essay of counteracting French principles, page 16—20.

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These, with antiscripturians, are very great differences, which they imagine cannot be reconciled with one another; I grant they are great, if considered independent of the order the Spirit of prophecy has observed in stating events; but as it is a general rule with interpreters, that subsequent clearer evidences, ought to brighten up the foregoing dark ones, we must also follow that rule, respecting these sacred numbers. Now if the last of the sacred numbers, is the number of the beast 666, mentioned Rev. xiii. 18. which, according to the ancient mode of reckoning by figures, was known to Ireneus, and why not to others, to be the kingdom of the Latins or Romans, it pleased also the Spirit of truth, to explain by them, the time, power and decline of this fourth monarchy, and its conduct towards the truth, and the church of God. As the Spirit of truth foresaw, that the Romans would change seasons and laws, which was done by Romulus, by Julius Caesar, by pope Gregorius VIII.—it pleased him to define the time, times, and half a time, to be three times 666 and a half, until his power should be broken, or 2300 evening and morning; which was the first mode of reckoning, by which God defined the precise time of a day, Gen. i. 5. and as it was requisite for Daniel to know the precise times when the saints of the Most High should be given into the hands of the fourth beast, when their daily sacrifice, with the mode of their worshipping, should be taken away,

and when better times should commence. The Spirit of Truth pointed out the first by saying, ch. vii. 25. "it should be after a time," viz. 666 years, after the fourth beast had come into existence, which was about the decline of the Jewish theocracy, and its fall by Pompey, sixty years before Christ. The second, "by the ceasing and taking away of the daily sacrifice," Dan. ix. 24—27. chap. xii. 11. which should be after the death of the Messiah, or after the end of 70 weeks, or 490 years.

As this came to pass 66 years after the birth of Christ, by the Jewish war with the Romans; the date of Daniel's 1290 prophetic days, did commence at that time, and as the apostle John received the revelation thirty years after, viz. in the year 96, according to Ireneus, &c. he could only mention 1260 days, or 42 months, ch. xi. 2, 3.

Both these numbers go parallel, contain the very same matters, and end in the year 1356, in the middle of a century, where not only Wickliffe, but Lyra, Taulerus, Olivus, and a number of other faithful witnesses, preached genuine gospel doctrines, with very little difference; then the pope was universally declared to be antichrist. Luther has acknowledged this, and Papists felt it too well, that Luther did only excel in doctrines, which, founded on the holy scriptures, had also been formerly propagated by other hereticks. Hence is that well known proverb concerning Lyra,
renewed

renewed by them in Luther's time, *Si Lyra non Lyrassed, Lutherus non saltassed, mundus delirassed.*

Daniel, ch. xii. 12. speaks of a blessedness to those who wait and come to the 1335 days. These go parallel with the 1290 and John's 1260 days, and end in the year 1401, the beginning of the xvth century, where things gained a better face, and might have been still better, had not the Huffites, &c. been too extravagant.

The beast received a great wound, from that time until Luther, who with the two-edged sword of the gospel, cut it all to pieces. The evening of the papal sun was come, and the morning of the gospel day broke forth; which, I believe, was the end of the 2300 days of Daniel's evening and morning, ch. viii. 26. which strike in with the year 1543, 13 years after the delivery of the Augsburgh confession, i. e. from 1530, to its grand establishment, independent of the pope, in the years 1552—1555. Luther at that time also wrote concerning the Jews, to clear their doctrine of the Messiah, which corresponds with Dan. viii. 14. and the cleansing of the sanctuary.*

As to the four angels being ready an hour, a day, a month and a year prophetic, which make a prophetic hour over 396 years, and if added to 1401, will lead you to the present time or 1797. Also the locusts, who having power like scorpions, under their king Apollyon, ch. ix. for five prophetic months, gained great strength, first in France since
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* See his books concerning the falsties of the Jews.

the year 1614, and during the thirty years German war; but a more universal spread of their maxims, under the sanction of the Westphalian treaty, took place in all parts of the world, since the year 1648. Add five prophetic months, or 150 years, to 1648, it will lead you again to the present time, or the year 1798.

This reconciliation of differences in the said numbers, and its wonderful coincidence will, I hope, prove a threefold cord with those who are not determined, with the antient enemies of Christ, Ps. ii. to say, "let us break their bands asunder, and cast away their cords from us;" but should any doubt, or say, away with prophecies or any of these prophetic days, a day is a day, a year is a year, such I refer to Usser, James's Bible, from whose chronology it appears, that there are three common years and a half, or a time, two times and half a time, or forty-two months, or 1260 days to come, in which the remnant of the true church will have the sorest trial, and the states of the world the heaviest judgment, to sustain. In case Usser is wrong, my calculation of 666 in the name of ישׁו נערי stands firm.

The next passage, which I judge to be highly applicable to the present epoch, is that contained in the xvth chap. of the Revelation, ver. 12—16. and as it concludes with a remarkable warning, no less necessary than suitable to the present lethargical and faithless state of the church and the world, I pray to God, that it, with the whole performance, may prove a means to rouse the unaware and slothful

stothful to a thorough consideration. I shall give the whole passage, with a paraphrase, in the following manner.

Ver. 12. The sixth angel (having his breast girded with a golden girdle, like the other angels, chap. xv.) poured forth his golden vial upon the great river Euphrates, (a symbolical representation of Rome's and France's tyrannical oppression of the truth of God,) and its waters (all sorts of violent persecutions,) were dried up, *that a way might be prepared for the kings from the rising of the sun*, (constitutions which direct both political and religious affairs so, that kings and people may act from the best of principles and for the best of purposes, in a free and solid manner.) Kings from the rising of the sun can only be true Protestant kings, and instruments of God's truth.

Ver. 13. And I saw three unclean spirits (such as we find chap. xviii. 2. as inhabitants of Babylon fallen,) like frogs, (from the land where frogs are eat deliciously,) coming out of the mouth of the dragon, (whose character is given by our Saviour to be a liar and a murderer, John viii. 44.) and out of the mouth of the beast, (who gave them every authority and encouragement to suppress the truth, and out of the mouth of the false prophet, (useless, unprofitable, unsafe, treacherous and delusive learning, whereby some are sadly amused and qualified to spend the most of their time in pacadellos, and others even in necromancy and witchcraft, ever so much disclaimed by them, in our days.

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Ver. 14. "For they are the spirits of daemons," (souls of departed heroes) which if worshipped under the influence of a persuasion, that they are aiders, presidents and patrons of men, elements, countries, cities and societies, metamorphose the souls of men into the same habits and dispositions which their idols were possessed of, which of course must prove highly prejudicial to the worshipping of only one God; "working miracles," (real and false ones,) see the Account of Modern Jesuitism, Pascal's Letters Provinciales, and the Letters Edificantes; "which go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty."

There is no history extant, since the time of Christ and the reformation, which in every respect is so coinciding with, and explanative of this text, as that of the Jesuits, and there is every reason to believe, that they are the genuine and real authors of the present corrupt tenets, and this universal war, which, in these three years and a half, will bring us near the great day of the Almighty, when the enemies of his eternal truth shall be judged. See also the contents of the seventh seal and the seventh vial; which however is not the universal judgment, but that of antichrist.

Ver. 15. "Behold!" every one that has an eye to see, "I come as a thief;" without giving any further notice, to take away life and property. "Blessed is he that watcheth and keepeth his garments;" the garments of salvation, If. lxi. 10. the truth

truth and righteousness of Christ, by an active faith, "lest he walk naked," (independent of faith in Christ, like Adam and Eve, before the promise of the Messiah was revealed to them, Gen. i. 7—14.) "and they" (Satan and other enemies of God and men) "see his shame." And he (the Almighty) gathered them (the spirits like frogs and the kings of the earth) together. There is scarce one state of Europe now left, which is not engaged, kings from the rising sun, kings of the earth, aristocrats and democrats are all employed, and gathered into a place called Arma (cunning) geddon (gathered) a cunning convention. See Durham on this place.

After thus much has been said, in this performance, in a free and candid manner, with no other view than to improve on the signs of our present time, and to throw things into a proper channel, in which the essential interest of all may be saved, without risking the danger of destroying what is good in any of the constitutions of this and other countries, I would sum up the whole in the following observations.

1. The present evil proceeds from that abuse of free will of devils and men, who, though created in and after the truth of God, did not persist in that truth, but by a designing misapplication of the essential and accidental powers, privileges and rights, the order of things is perverted by those enemies of God and mankind, whose delight it is to destroy.

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2. That sensuality and lawless human nature, is rather too apt to act in concert for the execution of such plans and projects, that have a specious appearance for the removal of real and imaginary evils, than to coincide with those divine purposes, which, by regular and efficacious means, co-operate for a final and lasting extirpation of all evils; and that, in every age of the world, from the fall of devils and men, down to the present epoch, this method has been almost universally pursued by the adversaries of God and mankind, individually and collectively.

3. That, in a special manner, the aberrations and deviations of the Jewish nation, from the Paradisaical and Mosaical institution, and the charter of kings and nations, set forth in the 17th chap. of Deut. ver. 14—20. with the usurpation of Heathen mythologists and the court of Rome, have taken the lead, in destroying the rights of the only true God and mankind;—and that the effects thereof, concentrate in the present miseries of France and the whole world.

4. That in a more particular manner, the present evils flow from attributing that excellency, and freedom of thought and will, which is the gift of God through the mediation of Christ Jesus, to reason and the will of men, independent of God, Christ and his Spirit;—when it is evident that human reason and the will of man, even in a state of integrity, cannot persist without the divine aid, and
such

such a revelation which holds forth a medium of reconciling all things in favour of men, and man himself to God.

5. That divine revelation alone, affords the proper means to direct human reason, for the abolition of those abuses and usurpations, and that it is the duty of every Christian people and nation, to have recourse to the light of that revelation, for amending what disgraces a nation, constitutions, laws and customs.

6. That as the present constitution of France, is a gross degeneration and usurpation of the truth of God, revealed in the word of God, and established by public treaties, in support of which the French nation itself, has formerly, in conjunction with the arms of Protestants, proved itself an aider and abettor. This nation ought to be applied to in that capacity, and by proposing a plan to reduce their maxims to its primitive state, will at least put this nation to a trial, whether it would take up its right, as a guarantee, in support of the established Protestant cause, or not.

7. That in case of compliance, a peace may be concluded on terms most advantageous to the spiritual and temporal interest of this country and the whole world.

8. That in case of a refusal, application is to be made to the guarantees of the Protestant interest, to demand of Roman states a declaration of an absolute independency of every relick of the court

of Rome, as far as it appears superstitious, impious and inconsistent with truth, and to unite once more, in defence of the Protestant cause, and the Christian religion.

9. That each nation ought to guarantize to one another their dominions, and indemnify themselves, by conquests, from such nations, who, since the reformation until now, have opposed the progress of truth, and to unite in such a plan of a general pacification, which excludes war for ever.

To facilitate a compliance of all parties, even Heathens Turks and Jews, the rule of Christ, "whatsoever ye will that men shall do unto you, do it also unto them," ought to be made the basis in its true Christian signification, in which Christ declared it to be the law and the prophets. In that signification we argue in the following manner.

If this rule is the law and the prophets, it must be essentially the summary of the express will of the Supreme Being, which all nations profess; and Christians adore, as the Father, the Son, and the Holy Ghost, who guarantized to one another the inviolability, security of all and singular, their perfections, properties and peculiar covenantal prerogatives, so that the Father is maintaining the inviolability of the Son in all his offices, the Son, that of the Father, in his absolute and covenantal sovereignty, being himself subject to his will in the reconciliation of evil.

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The Holy Ghost sent and given unto men for the recovery of God's image, by regeneration and sanctification, maintains the glory of the Father and Son, who, in return, maintain the glory of the Holy Ghost, in condemning refractory and irreclaimable unbelievers, and saving persevering believers.—Thus this rule expresses an analogical conformity to the original will of the revealed God. And as all covenants in the domestic, civil and religious line, to be made in a free and incompulsatory manner, ought to have a reciprocal tendency towards the preservation of life and distinguished property and freedom, to guard against and subdue oppression, the substance of the French constitution, if the French acknowledge the authority of that rule to be Christ, may be made use of as a preliminary of peace, amongst all nations, in which this country, with the rest of Protestants, ought to take the lead. These are the peaceable sentiments of a patriotic loyalist and Christian.

PRAYER.

O THOU Eternal, Omnipotent, Most Wise, Just, Holy and Merciful GOD, who, by thine incomprehensible love towards all creatures invisible and visible, hast decreed to manifest thyself as Father,

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ther, Son and Spirit, to create all, preserve all, rule and govern all things, for thine own glory and their eternal welfare. And when thou foresawest, that some of thy creatures would not persist in thy truth, but wilfully fall away from it, into a state of apostacy and open rebellion, thou in thy righteous judgment didst discriminately condemn Satan and his angels, as the authors of this rebellion, to an everlasting, remediless state of darkness and torment, called hell, and to give thy only begotten Son, to be a conqueror of him and all his adherents, (be they angels or men,) and to redeem such as obey and believe on him unto their lives end, from every sin, from death and from eternal wrath, as his peculiar people and property, in time and eternity.

We give thee humble thanks for this thy eternal covenant of truth, righteousness, mercy and peace, by which thou hast manifested thyself as the Creator, Preserver, Ruler and Reconciler of all things, unto thine own glory and the everlasting happiness of thy people, in Christ Jesus our Lord.

And we most earnestly beseech thee, in the name of thy only begotten Son, our Lord Jesus Christ, that thou wilt be in mercy pleased to give us the right understanding of this thy most holy, just and gracious will, which thou hast manifested in the word of truth, by the inspiration of thy Blessed Spirit, that we may be enabled to believe and put our confidence in it, as the only sure guide that leads

us unto the saving knowledge of thy ownself, and whom thou hast sent, our Lord Jesus Christ.—And we beseech thee, O Most Merciful Father, that thou wilt be in mercy pleased, to give unto us that repentance and godly sorrow which is necessary for the acknowledgment of our manifold and aggravating sins, ignorances, negligences and every other abuse of thy manifold mercies, spiritual and temporal, whereby we have provoked Thee to wrath.

Grant us that faith which, by laying hold on the precious blood of the atonement of thy well-beloved Son, cleanses from all sins, secures from the wrath to come, enables to overcome the allurements of a wicked world, and to keep thy word and commandment. Grant that the present judgments with those signal national privileges and blessings, whereby thou hast hitherto, undeservedly, visited and favoured us, may make us truly sensible of our unworthiness and thy bountiful goodness, and cause them to co-operate for the accomplishment of thy gracious purposes, in making us conformable to the blessed image of thy dear Son, our Lord Jesus Christ.

Be in mercy pleased to preserve us as a people that are desirous of knowing and doing thy will sincerely, in loving, reverencing and confiding in Thee, with our whole heart. Grant unto us that real and genuine liberty, which, wrought by thy Son and his Blessed Spirit, will make us free not only from temporal miseries and wretchedness, but also from spiritual and everlasting bondage. Estab-

lish

bliss thy everlasting covenant of truth, mercy and peace, amongst all nations, and grant them peace, unanimity and fidelity to one another. Cause war to cease in all the world, and disappoint and destroy those that like to go to war.

Bless the instruments of thy gracious providence with grace, wisdom and the love of thy truth, that in every state and condition of life, they may approve themselves as thy faithful servants. Be thou in mercy pleased, to preserve and protect thy holy church against its insidious and powerful enemies, and pour forth confusion and destruction upon those that persevere in hatred and wickedness against Thee. Preserve the civil state, and grant unto thy servant our most gracious king, and every one of the magistrates under him, to execute justice, to resist and punish every oppressor of truth and disturber of peace, at home and abroad, to protect the innocent and those who suffer for righteousness sake. Fortify his mind with a firm resolution, which, under the direction of thy wisdom and omnipotent power, will enable him to accomplish thy purposes, for the establishment of a lasting peace, and the restoration of order, in other neighbouring states.

Grant all this, O most Merciful Father! for the sake of thy Son, in whom and through whom alone it has pleased Thee, to be merciful to a sinful race, and to bless thy people with everlasting blessings.

A M E N.

By these the reader is desired to rectify a capital error, inadvertently stated page 136, line 27, 28. where it is said, that "the end of the 490 years, or "of the seventy weeks of Daniel, exactly coincides "with the sixth 666 years, or the birth of Christ," which ought to be with the last of the seventy weeks, three years and a half after the death of Christ, which happened in his thirty-fourth year, according to the express words of the angel. Dan. ix. 27. "That Christ shall confirm the covenant with many, for one week, and, in the midst of the week, he " (the Messiah) shall cause the sacrifice and the oblation to cease, and himself be cut off." Dan. ix. 26. 27.

Now, true as it is that the sixth 666 years, if multiplied by the six days of the creation, coincides with the time of the birth of Christ, it is also true, that the 490 years or seventy weeks of Daniel end three years and a half after Christ's death, i. e. in the year of Christ 37.

The difficulties, which have hitherto attended the explanation of this important prophecy, are best resolved by translating the Hebrew preposition *min* not from but after, or concerning the going forth or the accomplishment of the word to build and restore Jerusalem, which was first foretold by the prophet Isaiah, 174 years before, of Cores or Cyrus, chap. xlv. 26—28. and fulfilled by him in the first year of his reign. Ezra i. ii. iii. † But many of the ancient Jews, who had seen the first pompous temple, were dissatisfied when they saw the

† See Reiniccus Lexic. Hebr. Chald. concerning the preposition *min*.

the second so inferior to the former. God, then, permitted the enemies of the Jews to hire counselors against the children of Israel, who frustrated their purpose, and the work was hindered all the rest of the days of Cyrus, Ahasuerus, (Xerxes,) Arthasastha, (Cambyfes) until the second year of Darius Hyftaspes, Ezra iv. 6—24. And not until the twentieth year of Artaxerxes Longimanus, (which according to Archbishop Usher, was 455 years before Christ, when Nehemiah obtained leave to build the walls of Jerusalem, and restore the purity of divine service;) this effect of the word took place about the year 453 before Christ, when the feast of the tabernacle was held.

Add to 453 thirty-three years and a half, (the life of Christ,) it makes 486 and a half, which is the middle of the last of the seventy weeks, in which the Messiah was to be cut off, and Christ's expiatory sacrifice caused the typical Mosaical sacrifice to cease, until it was totally destroyed and taken away by the Romans, in the year 66. Add the other three and a half, and it makes 490 years, or the year of Christ 37.

Note to page x, Preface. If according to Archbishop Usher, *Annales*, page 87, Rome has been built 748 years before Christ, Daniel's 2300 years, chap. viii. 14. exactly coincide with the year 1552, the establishment of the Protestant religion. The application of three times 666 and a half, to Daniel's time, times, and half a time, i. e. 2331, is thereby confirmed, and reaches the year 1583, when the discords about the form of concord, the last symbolical books of the Lutheran church, were revised by the famous convocation at Quedlenburgh, by authority of Julius, Duke of Brunswick. See Mosheim's *Eccl. Hist.* vol. iv. page 56.